

### *Time to rise from sleep*

On Feb. 10, Pope Pius XII delivered to the people of his own diocese a radio address that may make history. In a powerful, deeply-moving exhortation, His Holiness asked of the Romans a complete spiritual renewal, not in talk or study or mere velleity, but in *action*. Swiftly he described the truly horrifying depths to which world society has sunk. And swiftly he probed to the core the malady which causes our tragedy and degradation to seem inevitable. The root of modern evils, he said, is lethargy of the spirit, weakness of the will, coldness of heart. It is not that men who are heirs of the Christian tradition do not know what to do; it is rather that they have become inert, listless spectators, watching their world whirl to ruin. So the Pope urged his beloved children, in burning words, to "shake off this fatal lethargy." He asked for *action*, from *everybody*. As Bishop of Rome, he gave the charge to his people to launch in the diocese a mighty reawakening, to foster an entire renewal of Christian life. The whole world, he said, has to be rebuilt from its foundations, transformed from savage to human, from human to divine. His Holiness expressed the sincere hope that the vast program he has inaugurated for Rome would be "immediately imitated in other dioceses" to hasten the return of cities and nations and the human race to Christ. Then, in one of the many moving passages in this historic address, he said: "May the justifiable fear of the terrible future which would result from a culpable indolence vanquish every hesitation and strengthen every will." We have here, as Lent begins, not mere food for thought, but a strong call to action from our Common Father. Rome is the City, the heart of the world. May Rome, fired to action by its Bishop, be the initiator of a vast spiritual reawakening in all the dioceses of the world.

### *The U.S. approach to Item 5*

As Communist negotiators at Panmunjom tried to drag in through the back door issues involving Formosa and a UN seat for Red China, the U. S. Government announced on February 9 the policies which would govern our approach to Item 5 on the truce-talk agenda. Item 5 deals with the possibility of a post-truce political conference and the recommendations delegates will make to their respective governments concerning topics to be taken up. Washington has made the following points clear. 1) UN representatives in any conference called to negotiate a Korean political settlement must be drawn from those nations which have troops in Korea. 2) The conference must discuss the creation of a free, independent and democratic Korea and the international guarantees needed to make the final decisions stick. 3) *Only after an armistice and the creation of a unified Korean Government* will the United States be willing to treat with Russia, Red China, Britain and France and other interested parties on wider Far Eastern problems and then only under certain conditions. Thus, while the enemy will no doubt continue to insist that such a conference dis-

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cuss Formosa and China's admission to the UN, we shall demand that the Reds be prepared to discuss the Communist-inspired rebellions in Indo-China, Malaya and the Philippines, and how to end them. Furthermore, we shall insist that all nations which have a stake in the pacification of the Far East, including Japan, be represented at the conference. This last condition cannot be stressed too much. Much is being written of UN blunders in the conduct of the Korean war. One of the worst has been the failure to exploit Asiatic opposition to Communist aggression. A conference purportedly treating of Far Eastern problems at which only Red China among Asiatic nations had a voice would merely provide more ammunition for Communist propaganda.

### *Future of price controls at stake*

Last week news popped all over the price-control front. With the blessing of the President, Michael DiSalle resigned as head of the Office of Price Stabilization and went back to Ohio to run for the U. S. Senate. Into his shoes stepped Ellis G. Arnall, former governor of Georgia and one of the relatively few liberal-minded Southerners in political life. Before passing on to Mr. Arnall the burden of office, Mr. DiSalle appointed a committee to study the feasibility of selective removal of controls over items selling below ceiling prices. By this initiative, the Administration hoped to head off an ill-advised drive in Congress to make revocation of controls mandatory whenever prices dropped below ceilings. That sort of decision demands flexibility and had best be left to a qualified administrator. Meanwhile President Truman sent a message to Congress on February 11 requesting that the Defense Production Act be extended, with certain changes, for two years. The main changes have to do with three amendments—the Capehart, Herlong, Butler-Hope amendments—which Congress added to the law last year. The Administration charges that these amendments have no other end except to weaken price controls. He wants them removed, together with certain restrictions on the Federal Reserve Board's power to control credit, which Congress also approved last year. Senator Burnet R. Maybank (D., S. C.), immediately announced that the Banking and Currency Committee would start hearings March 4 on an extension bill. However much members of the Committee may

differ with the President's specific recommendations, they ought at least to begin by accepting his thesis that factors are present in the economy which this year or next may "start inflationary fires all over." That is the simple fact, and no prospect of a November election can change it.

### ***CIO bans jurisdictional disputes***

With the appointment of Dr. George Taylor, former chairman of the Wage Stabilization Board, to the \$15,000-a-year job of arbitrator, the CIO's groundbreaking plan to end jurisdictional disputes went into operation on February 10. The scheme seems fool-proof. In a job dispute between two CIO affiliates, the parties to the quarrel must first make an effort to settle it. Should they fail, the case is passed along to Allan S. Haywood, executive vice president of the CIO. If this top-level union authority is unable to make peace, the dispute goes automatically to Dr. Taylor. In reaching his decision, which is final and enforceable in the courts, the arbitrator is instructed "to make his determination on the basis of what will best serve the interests of the employees involved and will preserve the good name and orderly functioning of the CIO." In selecting a man of Dr. Taylor's competence and integrity, the CIO showed again how serious it is about rooting out what most people regard as the least excusable abuse in the labor movement.

### ***News at last from Lithuania***

Not more than a handful of Lithuanians have reached freedom since their Muscovite masters sealed off the country from the West in 1947. Of more than passing importance, therefore, was the arrival in New York on February 13 of Longinas Kublickas, J. Grismauskas and Edmund Paulauskas—all youths still in their twenties. Last July, after joining the crew of a Russian trawler, they overpowered their Soviet companions and took refuge in Sweden. Despite protests from Moscow, the Swedes allowed them to remain until recently, when they were taken to Germany by the Supreme Lithuanian Committee of Liberation. In the United States the escapees will visit the cities in which the more than a million Americans of Lithuanian descent are concentrated. For several reasons their arrival one week ago seems especially

opportune. They came in time to participate in the celebration of the thirty-fourth anniversary of the Lithuanian Declaration of Independence on February 16. They came at a time when, as it seemed to us, the Lithuanian-American community was growing despondent over its failure to rally support for its campaign against the Soviets. While the Voice of America has finally begun to beam two 15-minute broadcasts to Lithuania daily, Radio Free Europe continues to temporize. At the recent UN meeting in Paris, the U. S. delegation ignored again appeals that it protest against Soviet tyranny in Lithuania. Well-heeled foundations have subsidized newly organized liberation committees and passed over the one group that has fought unassisted since 1940. So the advent of these eye-witnesses of Soviet tyranny should inspire their American cousins to persevere. We suggest that their story be told to all Americans, including those officials who are beginning to disburse the \$100 million which Congress earmarked for aid to resistance movements. Occupied first in 1940, brave little Lithuania has the longest resistance record of all the countries that have fallen victim to Soviet aggression. With Latvia and Estonia, Lithuania was one of the first countries sacrificed on the altar of the Stalina-Hitler pact.

### ***Negroes in the rearmament effort***

The employment of Negroes in defense industries is following the same pattern it did in the early stages of World War II. According to a report issued by the National Urban League on February 5, relatively few Negroes have yet been hired in defense industries, and these mainly as unskilled or semi-skilled workers. The report is based on field studies in 30 key industrial cities during the past six months. The pattern is substantially the same both in Northern cities and Southern:

As the work force expands, a few Negroes have been added to the maintenance and common labor group of workers. Negroes are rarely accepted for in-plant training in any of the communities studied by League personnel. The employment of Negroes in white-collar, administrative and technical jobs in these expanding industries is practically unheard-of.

The experience of World War II showed that there was a great reservoir of skilled Negro manpower for skilled jobs. Not to use these skilled workers to the top of their capacity is an indefensible waste in these critical days, when speed is of the essence of our rearmament effort. The report notes that some of the nation's top industrial firms are employing Negro workers on the basis of skill—Boeing Aircraft and Bethlehem Steel in Seattle, for instance; Sperry Gyroscope and Republic Aircraft in New York; and International Harvester, which has announced that it will follow its usual nondiscriminatory policy in the plant it is constructing in New Orleans. These industrial leaders have shown that employment of Negroes ac-

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ALLAN P. FARRELL

*Editorial Office:* 329 W. 108TH STREET, NEW YORK 25, N. Y.

*Business Office:* 70 EAST 45TH STREET, NEW YORK 17, N. Y.

*Business Manager and Treasurer:* JOSEPH C. MULHEEN

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... cording to skill is not only fair but feasible. The defense needs of the country admit of no other policy. Those industrialists—and those labor unions, too—who do not recognize these facts should take their heads out of the sand.

### *Economic crisis in France*

While American eyes have been focused on the economic troubles of Britain, the Faure Cabinet has been gingerly handling a crisis of like nature and proportions in France. During the week ending February 10, the franc suffered a grave sinking spell which left it one of the weakest currencies in Western Europe. For the first time since last fall the one-kilogram bar of gold brought over 600,000 francs. Simultaneously, in the free market, the exchange rate for the dollar jumped to 460 francs. Though his majority in Parliament remained precarious—the Cabinet barely survived a vote of confidence on February 7—Premier Edgar Faure responded to the crisis by imposing two austerity measures. He reduced the funds French tourists are permitted to take out of the country and imposed sharp restrictions on imports. At the same time he announced that he would fight for an increase in taxes to balance the budget. Salutory as these measures are, they are scarcely adequate to restore the integrity of the franc. For that, something much more fundamental is needed, something which France has not enjoyed for practically a generation. We mean a strong government which the people will trust and obey. The currency of France has been deteriorating for 35 years. No government in all that time has been able to rouse the people to their peril, or to persuade them to accept the sacrifices necessary to re-establish their currency. Since the Korean war, wholesale prices have risen 43 per cent, the cost of living 34 per cent. Yet French people shrug their shoulders, ignore appeals from Paris and strive to save their skins in their own individualist ways. Experts estimate that Frenchmen have tucked away, under mattresses and in old coffee pots, nearly \$3 billion in gold. That is four times the gold reserve of the Bank of France.

### *... the reaction here*

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The plight of France, coming hard on the heels of the British crisis, tends to strengthen the neo-isolationist voices that are clamoring for cuts in our foreign-aid bill. If Congress weighs all the facts, however, it will go lightly on cutting foreign aid and practise economy elsewhere. It would be easier, of course, to help our allies if they were more disposed to help themselves. Theoretically, the French economy, which is fundamentally sound, could readily be put in order. Theoretically, the British, with some help from the Germans, could easily end the coal shortage which has impeded European economic progress since the war. Theoretically, again, a united Europe could spring into existence tomorrow, full-blown from the fertile minds of European statesmen. We Americans, however, ought to understand without too much

trouble that peoples and nations do not ordinarily act from pure reason, uninfluenced by historic habits, ancient prejudices and short-sighted self-interest. Furthermore, the handicaps under which our foreign friends are laboring are not all of their own making. The current wave of inflation in France is largely due to the Korean war—and to the mad rush of this country to lay its hands on scarce raw materials all over the world. It is also due in a significant way to the rearmament program which the Kremlin has forced on all of us. Then there is the matter of the so-called "cheese amendment" to the 1951 Defense Production Act. That amendment, which flagrantly contradicts the principles and spirit of the General Agreement on Tariffs and Trade, has sharply curtailed our imports of cheese and other dairy products. In so doing it has limited the ability of our friends, including the French, to earn dollars in the American market. Only two weeks ago the Senate had a chance to rectify this provincial blunder. It failed dismally. As our legislators note the weaknesses of our friends abroad and listen to the neo-isolationist chorus at home, they ought to keep in mind these extenuating circumstances and others which will readily occur to them.

### *Draftees need friends*

Mother and dad are proud of young Herbert. The first picture he sent home from the base showed him manly and smiling in his new uniform. True, he's only a boy, but . . . The inarticulate fears that many parents feel for their sons (and some daughters) now in the service and away from home for the first time are well grounded. Independence, even if limited, can be very heady and hazardous. It is the privilege and duty of other parents, who live near training posts, to help these young people, if they can. Parents, more than others, should realize that their neighborly kindness to boys like young Herbert will bring a blessed measure of peace to other parental hearts. For a good example of such civic and Christian responsibility, consider Belleville, Ill., near Scott Air Force Base with its thousands of young airmen. A committee, formed of local citizens and air force officers, has tried for over a year now to make Belleville a home away from home for the flyers. At the second annual "GI Pal Dinner," held at the USO-NCCS Club, which works in close cooperation with the project, Belleville citizens and Scott officers paid \$10 apiece for the privilege of bringing an airman to the banquet as their guest. Local women sponsored WAF's. Acquaintances were made, some of them sure to ripen into friendships. It is reassuring to know that young Herbert has good friends to talk to and wholesome hearths to visit. Belleville's example and the sense of responsibility for the religious and moral welfare of servicemen manifested by the Department of Defense in its recent "Orientation Conference for Religious Leaders" (AM. 2/2, p. 465), should comfort parents. The Pentagon takes its responsibilities seriously. Now we need more Bellevilles.



## WASHINGTON FRONT

This week I propose to usurp the prerogative of Father Gardiner and to offer in this place a book review, or rather, a review of a book-to-be. In February 1951, *Fortune* devoted a whole issue to what it called "U. S. A. The Permanent Revolution." This later appeared in book form and was reviewed by me in this magazine (6/9/51, p. 273).

This month (it's getting to be a custom) *Fortune* again turns over the whole issue (apart from regular departments) to one subject, "The Government of the U. S. A." This also will no doubt be reprinted in a book, so I am taking the liberty to anticipate its publication.

The title says too much and too little. The issue does not pretend to cover the whole of the Government, but rather gives large samples of it. On the other hand, it has three fascinating articles on the "cocktail circuit," the press and the lobbyists. It might perhaps have been better titled "Washington, Inc.," with the warning, however, that it contains no telephone numbers. That would take it out of the best sellers, but would win confidence.

It is a deeply pessimistic picture of the Government which *Fortune* presents to its businessmen readers. This is especially true of the two leading articles, "Mr. Truman's White House" and "Has Congress Broken Down?" The thesis here is that Big Government, largely created by Congress itself, is too big for us to handle. In spite of its obvious intentions, however, the magazine gives a better score to the President than to the Congress. Mr. Truman, it says, has subdelegated many of his overwhelming functions to constitutional and extra-constitutional bodies. This enables him to devote his attention to larger, including international, issues. Congress has necessarily taken on the entire burden of passing on the whole national and international picture, and enough is shown here to prove that it is unequal to the job. This is especially true of the budgetary task. No single Congressman, and no committee, can assay just what we may spend or must collect to meet our obligations. That, in my opinion, is our dominant national political problem. It is acute right now.

**Correction.**—On January 26, in speaking of the appeal of the Indian tribes for greater freedom in dealing with their attorneys, I used wording which unfortunately conveyed the meaning that the Commissioner of Indian Affairs, D. B. Myer, had "asserted" or "decreed" the right to appoint these attorneys. I should have made it explicit that I was dealing with certain regulations proposed to implement the law, which regulations have since been withdrawn by the Secretary of the Interior himself. **WILFRID PARSONS**

## UNDERSCORINGS

The organizing committee of the 35th International Eucharistic Congress, to be held in Barcelona, Spain, May 27-June 1, has invited Catholic poets in all parts of the world to enter a competition for verses in honor of Our Lord in the Blessed Sacrament. Verses may be written in Latin or any modern language. Five prizes will be awarded and all entries must be in by April 30. Each entry should be signed with a pseudonym and accompanied by the name and address of the author in a separate sealed envelope.

► For the fifth year, St. Xavier's College, Chicago, will conduct a Theological Institute for Sisters, June 23-Aug. 2. A faculty of twelve Dominican priests under the direction of Very Rev. John W. Curran, O.P., will cooperate. Last summer 225 sisters attended the Institute, which has as objective the spiritual development of the individual sister and the preparation of competent teachers of religion. An advanced program leads to the Master's degree in the theological sciences.

► New episcopal appointments: Most Rev. Thomas K. Gorman, former Bishop of Reno, has been named Coadjutor with the right of succession to the Most Rev. Joseph P. Lynch, Bishop of Dallas. Most Rev. Joseph A. Burke, former Auxiliary Bishop of Buffalo, now succeeds to the See of Buffalo. Rt. Rev. Joseph McShea, secretary to the Apostolic Delegation, has been named Auxiliary Bishop of Philadelphia.

► Princess Armgard von Lippe Biesterfeld has entered the Church in Germany, according to a Cologne Catholic news agency. The Princess is the mother of Prince Bernhard, husband of Queen Juliana of the Netherlands.

► The National Conference of Christians and Jews has announced the appointment of Dr. Francis M. Hammond, former head of the philosophy department at Seton Hall University, as assistant director of the National Commission on Religious Organizations. Dr. Hammond is a director of Catholic Scholarships for Negroes, Inc., and a 1951 recipient of the James J. Hoey Award of the Catholic Interracial Council.

► In the city of Chicago and suburbs, a non-Catholic interested in the faith has a choice of 45 parishes where inquiry classes for prospective converts are conducted. Since September, 1949, the courses have been advertised in the daily and diocesan press with excellent results.

► Plans are under way in Tokyo for the creation of a permanent exposition of Japanese Christian art where missionaries and artists from all over Japan will be able to study photographs and designs for the erection of churches and altars, as well as artistic models of other religious articles, with the aim of developing a distinctively Christian art suited to Japan.



## ***Selling the economy short***

In the lexicon of Wall Street an investor sells short when he sells stock which he does not possess, promising to deliver it to the buyer at some specified future date. In such a transaction, the seller is betting that at the time of delivery he can buy the stock at a lower price than it is selling for now. If the price does turn out to be lower, he makes a profit. If it does not, he loses on the deal.

This Wall Street jargon has gradually crept into general usage. A man is said to sell a marriage short when he predicts that it won't last, or the Brooklyn Dodgers short, when he picks them to finish behind Leo Durocher's Giants. To sell short means, then, to underestimate the value or potentialities of something or somebody. In this way we can say that a man who believes that the American economy cannot, by reason of inflation and high taxes, carry the present defense effort is selling the economy short. He lacks confidence in its resiliency and capacity. He is a pessimist.

Just as short sellers in Wall Street are sometimes right and sometimes wrong, so short sellers of the U. S. economy may be right or wrong. There are many such short sellers today. Among them one finds prominent businessmen, such as Floyd B. Odum, head of Consolidated Vultee Aircraft; public figures of a very conservative cast of mind, like Herbert Hoover; and politicians like Senator Harry Byrd and Senator Robert Taft.

Though fully aware of the pitfalls and problems ahead of the American economy, as well as of today's dangers, this Review doesn't agree with the short sellers. Least of all does it concur in their judgment that high taxes are discouraging business expansion and drying up investment funds. The evidence, we believe, is all the other way. Last year business broke all records by spending \$19 billion on new plant and equipment. This year it plans to break last year's record by a good \$2 billion. An economy creaking under the burden of the defense program could not, and would not, be spending that way.

To the short sellers we commend the recent case of Owens-Corning Fiberglas Corporation.

The Owens-Illinois Glass Company and the Corning Glass Works founded Owens-Corning in 1938 to experiment with a new synthetic—fiberglas—and exploit its possibilities. They held all the stock. In its first year of operation, the new company lost \$115,000. Since then it has gone steadily ahead, growing with the expanding market for synthetics. A short time ago, the founding companies decided to make a first public offering of stock. After conferring with the underwriters, they decided that the corporation was worth about \$112 million. They therefore priced the stock at \$35.75 per share, and offered 650,000 shares—about one-fifth the outstanding stock—to the public. On February 7, the underwriters released the stock to the market. The result? Investors gobbled it up in no time, bidding as high as \$47 a share. They gobbled it up

## **EDITORIALS**

despite the fact that last year Owens-Corning had to pay to the Government in taxes \$15 million out of net earnings of about \$21 million.

In some ways Owens-Corning is a special case. It is a growing company with excellent prospects. Even so, if they are right who are selling the American economy short, the Owens-Corning offering should have been a flop, or at most an indifferent success, not the spectacular triumph it turned out to be.

## ***The faith in Latin America***

Guatemala, in the words of Fitzhugh Turner of the New York *Herald Tribune* (2/8/50), "is the volcano-studded little country which, with Cuba, harbors a private army, the Caribbean Legion, dedicated to the overthrow of nearby governments." Its Maya Indian antiquities and its beauty charm tourists and scientists, but its acute social disorders and religious handicaps have lured swarms of political adventurers. Some 120 priests, at the maximum, provide for the spiritual needs of the 90 per cent of its 3.7 million inhabitants who are Catholics. Foreign missionary priests are forbidden to take up residence in the country. The native priests are threatened with serious sanctions for engaging in social works. By latest reports, the Communists have taken over the government and plan to make it the basis of their subversive operations in Central America.

The Holy Father has proclaimed as his mission intention for March, 1952 "the preservation of the faith in Latin America." Developments like those in Guatemala are a warning of what can happen to the entire Southern Hemisphere. Although Communists have been busy in those countries for the past thirty years, their plans have been largely frustrated by their reliance on political scheming and their lack of technical competence in initiating social reforms. Most of all, the religious and Catholic sense of the people has made them show surprising resistance to Communist propaganda.

The sharply anti-religious tone of Guatemala shows the line on which the Communists are likely to intensify their future action. Hence the Church has a still greater need to adopt an energetic and positive program aimed at the three main weaknesses which have hitherto hampered its work in the Latin-America countries.

The first of these weaknesses is a widespread ignorance among an overwhelmingly Catholic population of even the elements of their faith. Discussions on the

problem attribute this to various factors, such as lack of frequent catechetical preaching and instruction, as well as the absence of parochial schools. This, in turn, is the result of certain historical conditions, which are Latin America's inheritance from the days of blatant nineteenth-century liberalism.

Then there are widespread social disorders, which invite Communist exploitation. The chief ones are destitution and illiteracy, infant mortality, lack of hygiene, and considerable malnutrition. These disorders cannot be cured, says the editor of the international Catholic review, *Latinoamérica* (January, 1952), merely by preaching against capitalism and communism. Nor can the task be left to the State. "Practical solutions" must be reached by the Church's own vigorous action. Zealous social disciples must receive thorough technical training.

Finally, there is a scarcity of priests. Concern over this has prompted the bishops of Spain to establish a special organization, called "Spanish American Priestly Cooperation" (Obra), with the purpose of sending priests, on a voluntary basis, to those countries. In all Latin America there are but 26,612 priests for some 137 million Catholics. Bishop Morcillo y Gonzalez of Bilbao, president of Obra, is quoted by Religious News Service (12/27/51) as expecting to send 200 priests a year to Latin America. "Spain," says the Bishop, "should give 200 of her new priests each year to Hispanic America, in order to protect and foster its Catholic culture and religion."

The future of this generous and timely work will be watched with great interest both in North and South America. If the young priests leave their home with a genuinely apostolic spirit, not as representatives of any set of political ideas; if they are already trained in the methods and spirit of the best Catholic social-action schools of Spain, they can do much to save a desperate situation in their new field of labor.

We certainly should hope that nothing will develop to conflict with the Good Neighbor policy already so firmly rooted in the relations between Latin America and the United States. North American aid and skill can be readily coordinated with a Catholic social program in Latin America. North American Catholicism is already contributing missionaries to those countries. We join with Pope Pius XII in imploring light and strength for our southern brethren in their difficult but glorious task of "reconquering" their continent for Christ. If this great program is realized, we shall all be Good Neighbors indeed.

## The dangers of "unthink"

Readers of George Orwell's nightmarish but realistic 1984 may recall that the "hero" of the book was employed by the "Ministry of Truth" of a totalitarian country. This ministry was engaged in rewriting history continually so that the current version would always be in utter and abject conformity with the party line. Since today's heroes in any police state become

tomorrow's traitors, the process of rewriting is endless, as is the process of destroying all prior written history at variance with the current ideology.

Impossible as this may have seemed in the novel, it is actually being carried out in Red Russia and her satellites today. Literature, music, painting, written history do not merely follow the party line. They are so carried on that there is a clear break with their past. Modernistic music, for example, is banned by the Reds; but since most of the great classical music is "modernistic," according to the Kremlin, Beethoven and Brahms and Mozart are being "unthought"—it is as though they never existed.

Another example. According to a documented article in the *New York Times Magazine* (February 10), "The Great Liquidation: Satellite Culture," by Michael Padev:

New paintings . . . recreate the past not as it actually was, but as it should have been according to the latest party line. Cabinet meetings, party gatherings, parades, etc., are painted anew, with the right people made to sit and stand in the right places. As the party line changes constantly, and new traitors are discovered practically every day, this pictorial change of history keeps most of the painters in Eastern Europe busy all the time.

The latest spasm of "unthinking" has been the seizure of books in Eastern Germany. Following the expropriation of publishing houses, a vast campaign of removals has swept an estimated five million books into the discard. This holocaust dwarfs the Hitler book-burnings of 1933.

Paralleling the seizures runs the rewriting of history. A complete revision of school books for some grades has been finished. Now we learn that in four such books, for example, there is but one single mention of even the existence of Western Germany and that in a mere passing reference.

More than that—God is being "unthought" in these revisions. "In 650 pages of these books," says *Petrusblatt*, official journal of the Church in Berlin, "there is not a single respectful mention of God."

What relevance to or lesson for us does this barbaric process of "unthinking" have? Could it happen here? It is happening—in the thoughts, for instance, of those who feel that the American public school is the *only* American school, in the statements of those who cavil at legitimate religious differences as being "divisive." This type of mind, insensibly perhaps but effectively, has entered on the thought-processes that lead to cultural regimentation and a "democratic" man who is the exact copy of every other "democratic" man. The result? A monolithic culture—one huge, solid, stubborn block of creatures who have "unthought" all the cultural diversities on which a democracy must feed if it is to live and flourish.

It *could* happen here—and all the more readily as we smugly assure ourselves that there is no possibility of such regimentation in America. The price of liberty, it's good to remind ourselves from time to time, is eternal vigilance.

# Need for international migration

Edward E. Swanstrom

THREE IMPORTANT HAPPENINGS during the past few months have served to focus attention on the vital problems of refugees and surplus population. Many are convinced that the very peace and equilibrium of the world are involved in the solution of these problems.

Late in November, 1951, representatives of twenty-three nations met in Brussels, Belgium, and agreed to bring into being a Provisional International Committee for the Movement of Migrants from Europe (PICMME). On December 31, 1951, that section of the Displaced Persons Act of 1948, as amended, under which visas to the United States were granted to so-called International Refugee Organization eligibles became inoperative, approximately 336,000 visas having been made available. On January 31, 1952, the International Refugee Organization (IRO) officially terminated its operations, even though a few months may be required to dissolve entirely the organization that had been established over the years.

The public statements that have accompanied the birth of the new Provisional International Committee, as well as the termination of the broader section of the Displaced Persons Act and the dissolution of the International Refugee Organization, have all served to emphasize the fact that not only is the refugee problem far from solved, but that the world is faced by the more significant problem of surplus populations. George Warren, the head of the United States Delegation at the Brussels Conference; J. Donald Kingsley, the retiring Director-General of the International Refugee Organization; and all three Federal Displaced Persons Commissioners have stressed these facts.

Despite its provisional nature, the establishment of a new agency to provide transport under international auspices for migrants from Europe is a recognition by the governments of the free world that immediate steps must be taken to solve this cancerous world affliction. During the present month, representatives of these governments are meeting in Geneva, Switzerland, to further implement the program that was initiated at Brussels.

It is a fact of history that civilizations are menaced by groups of people who do not share in the spiritual or material benefits of the civilization in which they live. Time and time again the dispossessed have been used as one of the destructive forces which have toppled regimes, empires and whole civilizations. Often the government or civilization which replaces what was destroyed turns out to be little or no im-

*The importance of Monsignor Swanstrom's subject is emphasized by 1) the opening at Geneva, early in February, of a permanent office of the International Catholic Migration Commission; 2) the meeting in the same city, on February 18, of the Provisional Committee for the Movement of Migrants from Europe. Msgr. Swanstrom is executive director of War Relief Services—NCWC.*

provement. The result of the revolution is frequently a period of despotism. The initial fact, however, is that any large mass of dispossessed peoples is a constant threat to the equilibrium of a country or a continent.

There are six countries in free Europe today, in addition to the so-called Free Territory of Trieste, in which exist what are regarded as surplus populations. These cry out for help to all those who are concerned with freedom and stability. In many areas the surplus is primarily due to the presence of large groups of DP's.

Undoubtedly the largest group of dispossessed people in Europe at the present time consists of *men, women and children of German ethnic origin (Volks-deutsche)* who, in the early days of our present peace, were driven from their homes in such areas as the Sudetenland of Czechoslovakia, Danzig and Silesia, as well as Hungary, Rumania and Yugoslavia. Close to 12 million of these expelled people are estimated to be in truncated Germany. The Western Federal Republic of Bonn has to cope with nearly 8 million of this total. Their presence places an almost impossible burden on the public-relief system of that republic. Forty per cent of all public relief goes to support the orphans, the broken families and the aged among the expellees. There is no estimating the burden that is being carried by private welfare agencies as well on behalf of these people.

The expellees are already referring to themselves as "The Fifth Estate." The Third Estate, as we recall from the history of the French Revolution, consisted of the "commoners" on whose backs fell the heavy burdens of taxation that eventually helped drive them to revolt. Journalists are often called the Fourth Estate. The Fifth Estate, then, would seem to signify a sub-proletariat whose lot is the more bitter in that they do not feel themselves to be sharing protectively or otherwise in the civilization of which they form the lowest rung. It would not be surprising if, out of this immense mass of dislocated people without hope, there should emerge a cold, dangerous nihilism. Since they have seen the depths, they might come to fear nothing, not even death itself.

The best estimates that we have seem to indicate that no matter what is done to lift the level of the German economy, there are at least one million expellees in Germany, one-third of them agricultural workers, for whom home and job opportunities must be found in other countries.

Estimates vary, but one can easily add to Western Germany's expellee problem the presence within her



borders of 500,000 refugees from the Eastern zone, 150,000 so-called neo-refugees from the satellite countries and the 100,000 or so displaced persons who were left behind after the dissolution of IRO. The new refugees escaped at the risk of their very lives. They expected a warm reception and a true refuge in the West. Thousands of these refugees are today herded into the camps that have been set up all along the Iron Curtain from Trieste north through Uelzen, Germany.

It should not surprise us if they are becoming disaffected and are tempted to despair. They represent the most democratic, the most freedom-loving, the most daring and courageous of the peoples behind the Iron Curtain. It is our duty to show them that they belong with us, that they are part of our free West, by sharing with them the freedoms of our Western world—in particular, the freedom of movement which we call emigration.

Two other countries, Austria and Italy, and the Free Territory of Trieste can be said to have momentous refugee problems. Again the figures are variously estimated. Austria has about 300,000 *Vo'ks-deutsche* and some 50,000 of the neo-refugees. Italy still has its surplus of displaced persons, its 100,000 or so *Venezia Giulia* refugees and half a million people who returned from the colonies which Italy lost at the end of the war. Trieste has nearly 12,000 refugees, nearly one-half of whom arrived recently and are living in camps maintained by the American Military Government. Greece, too, has its thousands of refugees, born of its civil war.

Of far greater significance in Italy and Greece than the presence of the dispossessed, however, are their surplus people for whom their industrial and agricultural economies cannot possibly provide or hope to provide reasonable support or hold out the prospect of engaging in some useful activity.

Italy undoubtedly presents the most glaring example of a threat to the stability and peace of the world through its *home-grown surplus population*. This has been variously estimated at from 3 to 5 million persons. Emigration has been practically cut off since 1930, and there is an increase of births over deaths of about 450,000 a year. Italy's 2 million officially registered unemployed can easily be doubled because of the failure of people to register when they know no work is available.

I had an opportunity last fall to travel through the depressed areas of southern Italy. One cannot exaggerate the gravity of the situation. Even the agrarian reform, which is moving all too slowly, and the ambitious program of dams, road and irrigation projects (being developed largely with ECA funds) cannot possibly hope to supply employment for the hundreds of thousands of Italy's teeming, suffering, hunger-ridden

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In the confusion that exists all about us, we must never lose sight of some basic fundamentals. God, in His bounteous goodness, created the human race and put at its disposal rich material resources. These resources must be distributed and utilized in such a way that all peoples may enjoy at least the minimum of food, clothing and shelter. God instilled in human nature and human society a need for and an obligation to strive for a corporate social pattern. In each local community and in the broader family of nations, the natural law demands that man shall help man, family help family and nation help nation.

Looked at from this point of view, the present plight of a large portion of the peoples of the world is at sharp variance with the manifest will of God. It is little wonder that neither domestic peace nor peace among nations exists in the world today. Since peace is the product of good order, true peace will not reign in the world until there is a more equitable distribution of population and resources.

We, the people of the United States of America, possess the wealth, military strength and political prestige which make it possible for us to lead the way toward a solution of this basic problem of population and resources. In the present crucial situation, that ability to assume the role of leader is equivalent to an obligation to take the lead. Unless we do act to meet this responsibility, we may well lose our strategic position of prestige.



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## *Britain's middle class in search of God*

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**B**ECAUSE MY HOME is the center for both my work and leisure, and because by breeding and inclination I am a countryman, hating big cities, I live in one of London's outer suburbs, where there are still trees and open spaces. Like most such suburbs, it grew up in the heyday of the middle class. Its houses were built for them, its amenities are those of a place where incomes are above the minimum.

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In our postwar welfare state they are among the minority whose material conditions are worse than in pre-war days, and for whom there is less social security, not more. In exaggerated form, their story is the story of our English middle class in this mid-twentieth century.

For the middle class as a whole, the advent of the welfare state, with its state-run social insurance schemes, has of course brought many benefits as well as hardships. On the profit side, it has brought full

medical, dental and optical treatment, upon which, in the past, the middle class family spent much more than the average working class family. It has brought free education for all but those who want to send their children to the schools favored by the "big bourgeoisie." There are higher-education grants today which enable the brighter sons and daughters of the middle class to go cheaply to university. Formerly such education would have strained the family's financial resources to the limit. All this represents a greater saving for the middle class than for the working class, for whom in the past such things were hardly possible at all.

Against those gains must be set some notable losses. First, the salaried worker's or professional man's income is much less flexible than that of the wage-worker, whose powerful unions are able to secure repeated pay increases as the cost of living soars.

In postwar Britain, in particular, at a time when nationally we are having an enormous and only partly successful struggle to pay our way, it is the producer of salable, and particularly of exportable, commodities who is the key man. The clerical worker, the teacher, the government employe, whose labor results in nothing which can be directly sold for dollars, is secondary in importance in our present economic situation. Strategically, they are in a weaker position when it comes to demanding salary increases.

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Any inflationary situation must always, of course, hit the middle class first and relatively hardest. This is certainly true of Britain today. The gap between the incomes of members of the working class and the middle class has closed, while the gulf which separated their expenses remains as great as ever.

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Our mid-twentieth century society is a largely pagan one. Within it, in pre-war days, the paganizing process went further with the middle class than with the workers, in contrast to some Continental countries where it was the proletariat who most completely lost their religious faith.

There are historical reasons for this. In the late eighteenth and early nineteenth centuries, when so many European workers, under the impact of revolutionary movements, drifted from their church, the British workers came under the influence of various Evangelical sects.

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The rising middle class, on the other hand, despite the fact that it maintained an outward show of continued adherence to the Established Church, was influenced and to some extent corrupted by the quick prosperity of the Industrial Revolution.

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terialistic outlook on life and the acceptance of materialistic values. Higher education, strongly influenced by nineteenth-century agnostic thought, helped to accelerate the process. Middle class life in the first half of the twentieth century steadily drifted away from religious practice. The small car, the call of the countryside, the suburban garden which was in competition with those of the neighbors provided excuses for secularizing what had been the traditional middle class Sunday, a day on which the family went to worship (even though it was sometimes little more than a fashion parade) and then quietly remained at home in its best clothes.

These are, of course, broad generalizations and it is obvious that there were many exceptions in both classes, but it is not unreasonable to say that, by the time the First World War came, whilst Nonconformity still had some hold on sections of the workers, the middle class had become the most paganized section of Britain's population.

It is not surprising, therefore, that it was the sons and daughters of the middle class who in that period gave British communism its greatest strength. From

their ranks came the pro-Communist students of the mid-1920's to the mid-1930's, the intellectuals who helped to earn for those years the name of the Pink Decade.

The Communist writers, artists and scientists of that period profoundly influenced the thought of a whole generation. They went to communism under the impact of the threat of war, the danger of Fascism, the civil war in Spain. They went, too, influenced by the sight of misery caused by economic depression and by the mass unemployment which was its consequence. The inanity and purposelessness of suburban life in a world on the brink of ruin, and the uneasy social conscience which they developed about it, sent them into the arms of the Communists. They rebelled against a world in which men drifted without any sense of purpose or direction, without any faith or ideal. Needing a real faith and bred without one, the intellectuals turned to the "religion" of the Communists or became fellow-travelers.

That is true of them no longer. Today there is a notable absence of any large-scale recruitment of middle class youth to communism and there has been a definite drift out of the party by petty-bourgeois and bourgeois intellectuals.

Very few of the writers and artists who made the 1920-30 decade Pink are on the side of the Communists today. Most are disillusioned—and again without a faith. It is my firm belief, based on a fairly considerable knowledge of them, that they are still seeking, that they are not and cannot be satisfied with a sour and empty cynicism.





That is a situation which, though admittedly full of danger, is also full of opportunity for the Church. In my brief historical survey I have deliberately made no mention of the Catholic section of the community, since not only was it a small minority of less than ten per cent throughout that period, but for most of the time it was one which stood outside the main stream of British social and spiritual activity and development.

The British Catholic community which has emerged since the end of penal times had its origins in two very different groups. The larger consisted of the masses of Irish driven into exile by famine and poverty who came to Britain in the "hungry forties" of the last century and since. The second, numerically weak, but far more influential, were the remnant of the old Catholic aristocracy who secretly kept the faith alive through hundreds of years of persecution and discrimination. The Catholic community was composed, in short, of the very rich and the very poor.

Our Catholic middle class is, therefore, something quite recent in origin, composed mainly of the sons and daughters of people of Irish descent, who by the use of initiative and intelligence have succeeded in raising themselves from the poverty of their forebears. To these have been added converts from among the English people.

The emergence of an educated Catholic middle class and intelligentsia is of importance in the task of ridding our Catholics of the "minority complex" from which they have suffered. It is important, too, for the impact which it can make on public opinion as a whole.

In the twin tasks of destroying the prevailing wrong ideas and spreading the faith, middle class Catholics have a decisive part to play. Upon them falls the responsibility of winning the disillusioned intellectuals for Christ, Christianizing the professions and remolding paganized public opinion according to the Christian pattern.

During the last one hundred years our Catholic community has been merging with the community as a whole at every social level, becoming, as it were, a cross-section of the British people. In that same period the remainder of the population have been engaged in experimenting with every sort of new idea. They have been promised a brave new world by the sects, the scientists, the Socialists and the Communists, and they have listened to them all. By now all the wrong ideas and heresies of the past one hundred years have been tried somewhere—tried and found wanting.

Today, the masses of the British people are still seeking. And Catholics alone are in a position to give the answer which will satisfy them. In modern society the influence of the middle class can be decisive, in the realm of the mind and spirit no less than in politics.

The responsibilities of the Catholic middle class in Britain today are great. But its opportunities are, quite plainly and beyond a shadow of doubt, even greater.

## FEATURE "X"



*Mrs. Regnier, a dietitian turned mother of a family, lives in San Patricio, Puerto Rico. Here she gives a couple of object lessons in the problems of giving sex instruction in the home.*

**WHAT DO PARENTS HAVE TO SAY** about teaching sex facts within the family? Has no intrepid parent spoken out on the subject? We have heard from Sister Mary Jessine (AM. 7/14/51), and the "Parish Priest" (AM. 8/4/51, p. 438), both of whom forthrightly tossed the ball to us.

But are we carrying it?

AMERICA's editors assure us that we parents are far more embarrassed than the children. They say we lack a proper vocabulary. We hesitate, they say, because we fear that by imparting sex knowledge we are doing our children a moral disservice.

The indictment can be summarized in three words: shame, ignorance, suspicion. How are we parents answering it?

The religious, the Catholic educators and writers have valiantly tried to help us. Witness the books, pamphlets, articles, editorials, discs, even the Pope's own words. Yet there remains for most of us a great stumbling block.

This obstacle is our resistance to opening the discussion with our child. It is the thick barricade we will not pierce; the lion in the path we will not slay.

To adopt the old saw about leading a horse to water, our advisers can lead us to the brink of imparting sex information, but they can't make us jump. Our leap must be voluntary. And private. This is something that the religious and the educators cannot do for us. We must make this actual beginning for ourselves.

If so much is at stake on this point—getting started—how do we begin? Well, some of us never do. With instructions all around us and visions of the perfect talk—the model explanation—dancing in our heads, we fear to blunder, and make no start at all. Searching for the philosopher's stone, we never begin.

But perhaps we might help each other, in a kind of apostolate—or a sharing of experiences like Alcoholics Anonymous. If you listened in at our clumsy first attempts at teaching, you couldn't but be less fearful of an awkward beginning.

Our long-awaited opening came when the young childless couple around the corner at last succeeded in adopting a baby. Their venture was to be our big chance. Accordingly we planned our opening salvo.

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If one were to lay side by side with Europe's surplus population problem the staggering situation in the Near East with its hundreds of thousands of Arab and Jewish refugees, India and Pakistan with their millions involved in cross-migration, and the equally significant millions of the uprooted in China and Korea in the Far East, he would get some comprehension of what wars and economic disruptions have done to this present-day world of ours as far as the dislocation of its peoples is concerned.

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*For twenty years a leading British Communist, Douglas Hyde was received into the Church in 1948. Formerly news editor of the London Daily Worker, he is now an associate editor of the London Catholic Herald. In this article he describes the spiritual destitution of the British middle class, and suggests that Catholics might find it a fruitful field for the apostolate.*



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It is not surprising, therefore, that it was the sons and daughters of the middle class who in that period gave British communism its greatest strength. From

their ranks came the pro-Communist students of the mid-1920's to the mid-1930's, the intellectuals who helped to earn for those years the name of the Pink Decade.

The Communist writers, artists and scientists of that period profoundly influenced the thought of a whole generation. They went to communism under the impact of the threat of war, the danger of Fascism, the civil war in Spain. They went, too, influenced by the sight of misery caused by economic depression and by the mass unemployment which was its consequence. The inanity and purposelessness of suburban life in a world on the brink of ruin, and the uneasy social conscience which they developed about it, sent them into the arms of the Communists. They rebelled against a world in which men drifted without any sense of purpose or direction, without any faith or ideal. Needing a real faith and bred without one, the intellectuals turned to the "religion" of the Communists or became fellow-travelers.

That is true of them no longer. Today there is a notable absence of any large-scale recruitment of middle class youth to communism and there has been a definite drift out of the party by petty-bourgeois and bourgeois intellectuals.

Very few of the writers and artists who made the 1920-30 decade Pink are on the side of the Communists today. Most are disillusioned—and again without a faith. It is my firm belief, based on a fairly considerable knowledge of them, that they are still seeking, that they are not and cannot be satisfied with a sour and empty cynicism.



That is a situation which, though admittedly full of danger, is also full of opportunity for the Church. In my brief historical survey I have deliberately made no mention of the Catholic section of the community, since not only was it a small minority of less than ten per cent throughout that period, but for most of the time it was one which stood outside the main stream of British social and spiritual activity and development.

The British Catholic community which has emerged since the end of penal times had its origins in two very different groups. The larger consisted of the masses of Irish driven into exile by famine and poverty who came to Britain in the "hungry forties" of the last century and since. The second, numerically weak, but far more influential, were the remnant of the old Catholic aristocracy who secretly kept the faith alive through hundreds of years of persecution and discrimination. The Catholic community was composed, in short, of the very rich and the very poor.

Our Catholic middle class is, therefore, something quite recent in origin, composed mainly of the sons and daughters of people of Irish descent, who by the use of initiative and intelligence have succeeded in raising themselves from the poverty of their forebears. To these have been added converts from among the English people.

The emergence of an educated Catholic middle class and intelligentsia is of importance in the task of ridding our Catholics of the "minority complex" from which they have suffered. It is important, too, for the impact which it can make on public opinion as a whole.

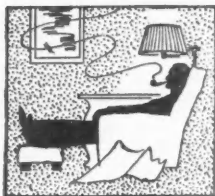
In the twin tasks of destroying the prevailing wrong ideas and spreading the faith, middle class Catholics have a decisive part to play. Upon them falls the responsibility of winning the disillusioned intellectuals for Christ, Christianizing the professions and remolding paganized public opinion according to the Christian pattern.

During the last one hundred years our Catholic community has been merging with the community as a whole at every social level, becoming, as it were, a cross-section of the British people. In that same period the remainder of the population have been engaged in experimenting with every sort of new idea. They have been promised a brave new world by the sects, the scientists, the Socialists and the Communists, and they have listened to them all. By now all the wrong ideas and heresies of the past one hundred years have been tried somewhere—tried and found wanting.

Today, the masses of the British people are still seeking. And Catholics alone are in a position to give the answer which will satisfy them. In modern society the influence of the middle class can be decisive, in the realm of the mind and spirit no less than in politics.

The responsibilities of the Catholic middle class in Britain today are great. But its opportunities are, quite plainly and beyond a shadow of doubt, even greater.

## FEATURE "X"



*Mrs. Regnier, a dietitian turned mother of a family, lives in San Patricio, Puerto Rico. Here she gives a couple of object lessons in the problems of giving sex instruction in the home.*

WHAT DO PARENTS HAVE TO SAY about teaching sex facts within the family? Has no intrepid parent spoken out on the subject? We have heard from Sister Mary Jessine (AM. 7/14/51), and the "Parish Priest" (AM. 8/4/51, p. 438), both of whom forthrightly tossed the ball to us.

But are we carrying it?

AMERICA's editors assure us that we parents are far more embarrassed than the children. They say we lack a proper vocabulary. We hesitate, they say, because we fear that by imparting sex knowledge we are doing our children a moral disservice.

The indictment can be summarized in three words: shame, ignorance, suspicion. How are we parents answering it?

The religious, the Catholic educators and writers have valiantly tried to help us. Witness the books, pamphlets, articles, editorials, discs, even the Pope's own words. Yet there remains for most of us a great stumbling block.

This obstacle is our resistance to opening the discussion with our child. It is the thick barricade we will not pierce; the lion in the path we will not slay.

To adopt the old saw about leading a horse to water, our advisers can lead us to the brink of imparting sex information, but they can't make us jump. Our leap must be voluntary. And private. This is something that the religious and the educators cannot do for us. We must make this actual beginning for ourselves.

If so much is at stake on this point—getting started—how do we begin? Well, some of us never do. With instructions all around us and visions of the perfect talk—the model explanation—dancing in our heads, we fear to blunder, and make no start at all. Searching for the philosopher's stone, we never begin.

But perhaps we might help each other, in a kind of apostolate—or a sharing of experiences like Alcoholics Anonymous. If you listened in at our clumsy first attempts at teaching, you couldn't but be less fearful of an awkward beginning.

Our long-awaited opening came when the young childless couple around the corner at last succeeded in adopting a baby. Their venture was to be our big chance. Accordingly we planned our opening salvo.

*Time: Dinner time that night*

MOTHER (fixing Dad with a "this-is-it" look): The baby that Marie and Hugo adopted is a nice baby. He looks like a good strong boy.

*Silence . . . .*

MOTHER: The doctor told Marie and Hugo they could never have a baby of their own, so they had to adopt the one they have.

SUE (aged 10): Did they want a baby?

MOTHER: Why, of course, dear.

SUE: Oh, I didn't know you wanted them. I thought they just came.

*Strained silence . . . .*

SUE: Some men give their wives medicine so they won't have any babies.

*More strained silence . . . .*

JOHN (aged 12): What d'ya mean . . . . they couldn't have any babies?

MOTHER (pouncing on a ray of interest): Well, the doctor had told them there is something wrong. Either Mr. Grumpki has no seed, or . . . .

*Audible groans from the head of the table.*

JOHN (jumping up from the table): Mom! Is there any dessert?

MOTHER: Why, I think so. Yes, there's some ice cream. (Louder, to John now in the kitchen) Bring in the dessert plates and a serving spoon. I'll serve it here.

FATHER (in a loud voice): John, your mother and I are trying to talk to you about something serious. Please come and sit down.

JOHN (juggling in with the dessert paraphernalia, his mouth full of cookie): Yes . . . . what is it?

MOTHER (desperately): John, please sit down.

SUE (pointing accusingly across table to John): And you're going to do the dishes!

JOHN: Hah! I'm going to David's to do my homework.

MOTHER (in the level voice of "the last word"): Not until after we've said the rosary.

JOHN: Well, let's get going! (Jumps up to help serve dessert. Starts to remove dinner plates. Encounters resistance from 7-year-old who hasn't eaten his chop.)

MOTHER: John, if you'll just sit down. We're trying to discuss something. . . . And some of us haven't finished eating.

FATHER: Your mother and I are trying to explain why Grumpki's had to adopt a baby.

JOHN: We know. We know, Dad. Because Mrs. Grumpki didn't have anything to do all day.

SUE (insistently): Mother, doesn't he have to do the dishes?

*(Mother's and father's mutual glance signals defeat.)*

Two weeks later, trying to stifle memories of this fiasco, we tried again. We now knew we must pick a time when minds were quiescent. What better time than the calm that succeeds the evening rosary? The next evening, during the Third Glorious Mystery, we implored the Holy Ghost to come and enlighten us that we might have an inkling of how to begin, and not falter in this second attempt.

The rosary over, we moved out of the bedroom, and some of us went into the living room. There we began to talk about the sermon we had heard at Mass that morning. Gradually, without any prearrangement, we led the talk to baptism and why it follows birth, and something about the soul and when God gives it its immortal life. Gently we planted the idea of the sacred trust of life-before-birth and how we had awaited each child and eagerly had him baptized to claim him for God.

Thus our second attempt. Though it wasn't all we might have wished for, it rated far above the first.

And this time the children had asked questions! This time John, who had been (perhaps deliberately?) distractible at the first round-table, now volunteered something to the discussion. His comments revealed definite misconceptions. But we showed no surprise. And we answered his rather weird questions plainly in a quiet friendly tone.

That was four months ago. By now we have advanced to the place where imparting sex knowledge is an integrated part of our family life—as indeed the Church intended it to be. We are glad we didn't dispose of the problem simply by handing our oldest child a book. We would have been saying in effect: "Here, read this. I want you to know, but I can't bring myself to talk about it." We would have been shutting a door in his face. How could he ever have come to us if we hadn't set an example?

No, the wisest counselors in the field agree that parents themselves should begin their child's sex education with a talk. They know the most valuable thing to come out of it is the dawning thought in the mind of the child: "Why, this is something I can talk to Mom and Dad about after all, and I thought . . ."

Admittedly books are an aid to parents. But we found our biggest help from books came *after* we had made our own beginning. Then the books helped us see how we might continue, or reminded us of points overlooked.

Once you have made a start, you will wonder, as we did, how you ever dared consider yourself a conscientious parent while leaving to chance (or outsiders) this whole area of your child's training. You can get correct sex information from any valid source. And you can see from our experience that even the poorest kind of beginning is nevertheless a beginning—a crack in the wall of parental reticence. Yet you need a force, an inner strength to overcome your natural inertia. We found this force in three ways, and would like to pass them on.

First and most important were prayers to the Holy Ghost. We willingly and happily acknowledge the greatest part of our help to be from this divine source.

Second, we tried to consider the children's plight, putting ourselves in their places, remembering our own youthful reticence.

Third, we resolved to seize Opportunity No. 1, and if it did not materialize, to choose an appropriate time—and begin.

MARGARET REGNIER



# Waking up with Lenten reading

Harold C. Gardiner

When Pope Pius XII made his noble appeal on February 10 (commented on elsewhere in this issue) for a world-wide crusade to save the world from ruin, he presented the following analysis of the reason why twentieth-century man finds himself in his parlous plight:

Let it be very clear that the root of modern evils and of their baneful consequences is not, as in pre-Christian times or in regions yet pagan, invincible ignorance of the eternal destiny of man and of the principal means of attaining it; rather is it lethargy of the spirit, weakness of the will and coldness of heart.

If the world is to be saved from ruin, says the Pope, these three causes of its ills have to be cured by "unconditional fealty to the person of Jesus Christ and to His teachings."

This pronouncement of the Holy Father provides a particularly apt introduction to the list of books that follows, chosen and annotated by Rev. Francis Beauchesne Thornton, book editor of the *Catholic Digest*, for the Religious Publishers Group, and recommended to Catholics for their Lenten reading. For it



is a fact, though those unfamiliar with spiritual reading may doubt it, that such reading can and does play no small role in replacing "lethargy of the spirit" by keenness for the things of God, "weakness of the will" by strong desire for the good, and "coldness of heart" by warmth in the love of God. If Lenten reading, then, can and does accomplish this, it can certainly be one element in the total spiritual rejuvenation the Pope summons us to. And it can be an element of even greater importance if it turns out to be not merely Lenten reading, but the beginning of a life-long habit.

This present list of books is a good example of how spiritual reading can stir up, strengthen and warm the soul. It contains five—though I hesitate to select for fear of seeming to discriminate—fascinating autobiographies. Four are the lives of converts, *The Pillar of Fire*, *Beyond East and West*, *The Long Loneliness* and *Color Ebony*. A Jewish psychiatrist, a Chinese lawyer and diplomat, an American woman whose pity for the underdog first impelled her to become a member of the I.W.W., and an American Negro woman who was not discouraged even by utterly un-Chris-

## LITERATURE AND ARTS

tian injustice at the hands of white Christians—these tell how they found Christ and how deep is their realization of the richness of the treasure they found in Him. It would be a lethargic and cold heart indeed that would not leap and burn a bit in the reading of their touching and dynamic stories.

The fifth autobiography is that of a still-young priest who has spent fifteen years among the Eskimos at the "edge of the world." It is really an amazing account—of the customs of the people, of their diet and lodging, of their incredible strength and endurance, of their brutality and immorality. But it is, as well—or even more so, though obliquely—the story of the heroism of Father Buliard and others like him who bring Christ to the far ends of the earth. *Inuk* is an adventure story of the first water, laced with the rich wine of the love of God and man.

The courses of more hidden adventures are charted in such books as *The Ascent to Truth* and *God in Our Daily Life*. These are the adventures that do not catch the world's eyes and ears but which are, nevertheless, a sure cure for lethargy and coldness of spirit and hence a means of awakening one's self and the world of one's influence to God's place in His world.

But the greatest adventure is really that to which all others are prolegomena. It is the adventure of meeting Christ. He is met, indeed, in the lives of those who have met Him and in the thoughts of those who have meditated lovingly on Him. But once, at least, in the life of every Catholic there ought to be a face-to-face meeting, a sort of formal introduction through the reading of a life of Christ. It has always struck me as the height of foolishness—to put it no stronger—that, though we believe most profoundly that Christ is the greatest Personality in the whole sweep of history, there are thousands upon thousands of us who have never read a life of Him. Most people like to read biographies, we are told, and so they collect the life story of Napoleon, let us say, or Lee, or of Joe DiMaggio or Frank Sinatra—but the life story of Christ? It is eminently fitting, then, that this Lenten list start with a life of Christ, and Mauriac's is excellent.

If you will motivate your reading this Lent by the desire of making it your contribution toward the cure of the world's spiritual lethargy, weakness and coldness, you will be joining, in your way, in the great crusade for which the Pope is pleading.

## A Catholic reading list for Lent

### LIFE OF JESUS

*By François Mauriac. Translated by Julie Kernan*

The great French novelist uses a swift-moving film technique in a series of profound meditations on the life of Our Lord. Short sentences, subtle characterization and brilliant atmosphere make this book a perennial companion for your joys and sorrows.

David McKay \$3

### THE EAR OF GOD

*By Patrick J. Peyton*

With warm words and a wealth of touching examples Father Peyton helps us to understand the beauty and tenderness of the Mother of God and her love for us. We begin to appreciate the miracle of the rosary and we savor how much our world needs the family rosary.

Doubleday \$2.75

### EUGENIO PACELLI: POPE OF PEACE

*By Oscar Halecki*

This splendid life of Pius XII pictures the Holy Father against the complete background of our times. Diplomat, scholar, traveler, statesman—he stands at the heart of history in the simple magnificence of his priesthood.

Farrar, Straus & Young \$3.50

### THE GREATEST CALLING

*By Rawley Meyers, Editor*

What is the meaning and measure of the priesthood? The answers to those questions are given by Cardinal Suhard, Bishop Sheen, Father Keller, Claire Booth Luce, Frank Leahy and many others. Though the testimonies are interesting and varied they may be summed up in two words—holiness and love.

Declan X. McMullen \$2.25

### THE EXTERNALS OF THE CATHOLIC CHURCH

*By Rt. Rev. Msgr. John F. Sullivan, D.D. Revised by Rev. John C. O'Leary, Ph.D.*

Those who first observe the Church see her in her external aspect. Naturally they will ask questions that Catholics are often unable to answer. In this book you will find all the answers which will help you explain the Church to those who long to know her.

Kenedy \$4.50

### WHAT CATHOLICS BELIEVE

*By Joseph Pieper and Heinz Raskop*

An amazingly exact statement of our basic beliefs in 112 pages. A "simply beautiful and beautifully simple book" for Catholics and men of good will who want to know what Catholics believe.

Pantheon \$2

### THREE TO GET MARRIED

*By Fulton Sheen*

Pius X saw that marriage was the most attacked sacrament of our time. Bishop Sheen also sees the threat. His book suggests the great remedy. Marriage is holy. Man and woman are the partners and they work out their salvation within the radiant fulfillment of the Trinity.

Appleton-Century-Crofts \$3

### GOD IN OUR DAILY LIFE

*By Hilda C. Graef*

Miss Graef is justly incensed with individuals or groups that would make faith into a kind of celestial numbers racket. As an antidote to this mentality the author uncovers the rumors of God in every act and moment of our lives. With relentless logic she points up the splendor of faith.

Newman \$3.25



### THE ASCENT TO TRUTH

*By Thomas Merton*

Saint Paul tells us we are all called to be saints. For the prayer life of the saint a full knowledge of the mystical way is necessary. God is Truth and contemplation is the path by which we approach that Truth in the most direct and dazzling fashion. Father Merton is a charming guide for the journey.

Harcourt, Brace \$3.50

### HOURLASS

*By John W. Lynch*

What is the meaning of the year for Catholics? Heard above the faint music of life—minding the baby, making a living, golf, and baseball—are divine overtones of beauty. The book is presented with the zest of a radio program heard in time and eternity.

Macmillan \$2.50

### THE LITTLE FLOWERS OF SAINT FRANCIS

*By Saint Bonaventure*

*The Little Flowers* tells the story of the saint's life in the childlike accents native to him and dear to his heart. His love of simplicity and poverty; his artless deal-

ings with men, birds and animals are an unending source of inspiration. This new edition is a joy to handle and read.

Dutton \$1.45

### SAINTS FOR OUR TIMES

*By Theodore Maynard*

The lives of the 18 saints portrayed in this book offer us thrilling patterns of strength and virtue particularly suited to our age. Mr. Maynard has presented his studies with humor, verve and subtle understanding.

Appleton-Century-Crofts \$3.75

### LETTERS TO THE MARTYRS

*By Helen Walker Homan*

Persecution under Stalin has reached a new pitch of fury which is like the Roman persecutions. Helen Homan cleverly points out some of the similarities and differences by pairing the names of modern martyrs and their Roman prototypes.

McKay \$3

### INUK

*By Roger Buliard*

With tough realism Father Buliard describes his life among the Eskimos. It is an almost incredible picture of the iron cold, raging blizzards, and the brutal integrity of the Eskimo.

Farrar, Straus & Young \$3.50

### BELLS ABOVE THE AMAZON

*By Arthur J. Burks*

The tropics are alive with terrors that equal the hazards of the north. The life of Hugo Mense among the Mundurucu Indians provides a thrilling glimpse into missionary life on the upper Amazon: steaming jungles, snakes, insects and the reluctant hearts of converted head hunters who had to be taught love.

McKay \$3

### FATHER PAUL OF GRAYMOOR

*By David Gannon*

Father Paul of Graymoor founded an Anglican community of monks and nuns and brought them into the Church with him. The story of his battles for faith, unity and tolerance makes an inspiring biography.

Macmillan \$4

### THE BETROTHED

*By Alessandro Manzoni. Translated by Archibald Colquhoun*

First of the important historical novels and one of the best. A love story set against the background of 17th century Milan. A great Cardinal, nobleman and their bravos, saints and sinners, famine and plague, take on ample life in this new translation. It has humor and something of the rare quality of Dickens.

Dutton \$5

#### THE GATES OF DANNEMORA

By John L. Bonn

At a time of crisis Father Ambrose Hyland became chaplain of Dannemora prison. He found coldness and hatred there. How he built the splendid church of St. Dismas inside the walls, and changed the lives of his hardboiled flock has been set down by Father Bonn with romantic clarity. Doubleday \$3

#### THE PILLAR OF FIRE

By Karl Stern

Superb pictures of Karl Stern's childhood and young manhood are followed by his adventures in philosophy and psychiatry which led to his conversion. The letter to his brother at the end of the volume is a wonderful testimony to Our Lord. Harcourt, Brace \$3.50

#### COLOR EBONY

By Helen C. Day

A Negro girl's search for God beautifully recounted. The slights she endured and her love of God and prayer offer a challenge to the Jim-Crow mentality of many whites who call themselves Christians and Catholics. Sheed & Ward \$2.25

#### THE LONG LONELINESS

By Dorothy Day

Dorothy Day's autobiography is more than the revelation of a life. It is a document of social justice and Christian love. Her apostolate among the forsaken and her portraits of her co-workers, particularly Peter Maurin, make fascinating reading. Harpers \$3.50

#### BISHOP SHEIL AND THE C.Y.O.

By Roger L. Treat

The first complete account of Bishop Sheil's far flung activities among the underprivileged. The C.Y.O., housing, a poor man's university—it is a saga of angels with dirty faces. Messner \$3

#### MY RUSSIAN YESTERDAYS

By Catherine De Hueck

Russia used to be called Holy Russia. God's Mother dominated existence in the home: everything was holy from bread-making to Easter eggs which spoke of eternity and resurrection. Catherine De Hueck has given us a lovely picture of the Russian people before communism came. Bruce \$2.50

#### I LIVE AGAIN

By Princess Ileana of Romania

Princess Ileana of Romania sketches her biography against the tremendous background of the recent war. How communism has debased the people of Holy Russia makes an unhappy contrast with Catherine De Hueck's picture. A tender portrait of Romania past and present; a powerful indictment of Russian methods. Rinehart \$4

#### BEYOND EAST AND WEST

By John C. H. Wu

Beyond race and color, beyond east and west is the Faith. At its altitude all cultures are reconciled, all differences burned away like straw. Dr. Wu brings this truth home to us with a wealth of insight and charming human detail. Sheed & Ward \$3.50

#### ALEXANDER POPE: CATHOLIC POET

By Francis Beauchesne Thornton

This is the first definitive exploration of Pope as a Catholic poet . . . the only Catholic in the literary court circle which included figures like Swift and Addison. A new evaluation and understanding of Pope's poetry as well as his life. Pellegrini & Cudahy \$4.75

#### The havoc of war

#### THE REDS TAKE A CITY

By John W. Riley, Jr., and Wilbur Schramm. Rutgers University Press. 210p. \$2.75

The tragic fate of South Korea presents a unique opportunity for understanding what the Communist yoke means to the people under it. In general, our knowledge of life behind the Iron Curtain is derived from tales of escapees and scattered foreign visitors who never can have seen very much. In the case of South Korea, however, the Iron Curtain was suddenly moved forward and, ninety days later, thrown back. A whole population that experienced the Communist way of life is now free and able to tell us their story.

Their story is very well summarized by the authors of *The Reds Take a City*. The major part of the volume is devoted to translations of narratives written by eminent Koreans. These narratives are introduced, commented upon and integrated by statements of the authors based on numerous interviews with citizens of Seoul representative of every way of life, on reports of interrogations of prisoners of war and on North Korean documents captured by the advancing armies of the UN.

The picture thus obtained is, obviously, not an unexpected one. Torture, physical and moral, death, rape, deception, pillage and destruction of property, insecurity, violent abolition of the traditional way of life, reckless propaganda—such are the traits of the regime established by the invaders. But they are shown in their concreteness, in the life experience of persons whom the reader almost hears talking. The most horrible experience has perhaps been that of the forcible participation in People's Courts. In other

words, citizens of Seoul were brought together in large crowds by the police and compelled to endorse death sentences passed upon those of them who had been selected for death by the new rulers.

Two additional traits of the situation are worth being especially reported. One is the absolutely unexpected character of the invasion. For the majority of the narrators it was tantamount to the breakdown of a universe. Another is the relative efficiency of the Red propaganda, owing to its repetitious concentration on a few simple items and the lack of counter-propaganda. It is, however, comforting to learn that, despite all the efforts of the invaders, some of the residents of Seoul managed to listen to American broadcasts and were courageous enough to convey the information thus gained to their fellow citizens.

The book is one that must be read. After having read it, one cannot but feel that no effort, no sacrifice can be considered too big if it is necessary to preserve other nations from the fate of South Korea. To bear these sacrifices is not a question of political opportunity; it is a moral duty.

N. S. TIMASHEFF

#### FLIGHT IN THE WINTER

By Jurgen Thorwald. Pantheon Books. 317p. \$3.75

This is an immensely disturbing book because of the repetitiveness of the horror and stark cruelty depicted and because of the interspersed accounts of the malfeasance and incompetence, as well as the sheer cussedness of the German military leaders and their political counterparts. Its basic theme is the experiences of the German civilian fleeing in the winter of 1944-1945 before the drive of the Soviet army, and the incapacity of German leaders to deal with an overwhelming problem. One is filled with a sense of impending doom in reading it. The people who went through the experiences related, drawn from their letters, diaries, and other "human interest" material, must have felt the cold breath of death in every foot of their weary trek westward.

Mr. Thorwald's book is a rendition into English of a much larger work comprising two volumes. How closely this book, translated and edited by Fred Wieck, follows the original German edition is impossible to tell, but by itself it is indeed a powerful indictment by indirection of the folly and futility of modern war. It begins by describing the German determination in January, 1945 to see that "the



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front stays where it is." It is followed by the "Overture on the Vistula" played to the tune of "Stalin organs." Then came the "Storm over Prussia" followed by the desperate "Flight over the Sea" (the Baltic). The beginning of the end began "Between the Rivers" (the Oder and the Vistula), where once before the Poles failed to hold the Germans, as now the Germans were failing to hold Marshal Konev in their "Last Stand on the Oder." Two chapters constitute a kind of epilog, namely, "The Battle of Berlin" and the "Revolt in Prague." In the first of these, in addition to the military aspects of the problem. Mr. Thorwald concerns himself with describing the last hours of Hitler and his friends in the celebrated bunker. The account here falters and in no way approaches the thorough documentation provided by H. R. Trevor-Roper in his *Last Days of Adolf Hitler*.

It is not unfair to point out that the purely military account in this English version is episodic. Large-scale operations detailed without maps are virtually meaningless, except in so far as they reveal the ever-mounting toll of murder, starvation, robbery, rape and

every other kind of malevolent indignity inflicted by Soviet soldiers on hapless civilians. Mr. Thorwald provides us with a graphic description of men under strain, vividly terrifying situations, moral grandeur and base depravity. It is not a systematic history, but a moving human document bearing its own lesson.

Scattered throughout his book are apposite phrases in judgment of some of his main actors. Thus for Heinz Guderian he has manifest respect; for Himmler, scorn; for Bormann, enemy of Goering, and a little man in a post of importance, contempt; for Jodl, suffering tinged with contempt. Dr. Werner Naumann, Secretary of National Enlightenment, was a typical Nazi windbag, no matter how desperate the situation. On the other hand Keitel's fanaticism and lack of balanced judgment were surely exceeded by Hitler's, whose die-to-the-last-man policy in the east was responsible for much of the misery described.

It is, in short, not a book to be read by those who do not want to be disturbed. It is a book to be read by those who can feel pity and seek understanding. GEORGE WASKOVICH

## The blessings of peace

### ILLUSTRATED ENGLISH SOCIAL HISTORY: VOL III

By G. M. Trevelyan. Longmans. 209p. \$4.50

### THE ENGLISH PAST

By A. L. Rowse. Macmillan. 245p. \$3.75

The third volume of Dr. Trevelyan's enjoyable survey of modern English social history covers the eighteenth century, beginning with that long era of content, Queen Anne's reign, and ending with the first changes and tremors that heralded the industrial and agricultural revolutions.

Defoe was the typical man of his day. He hailed the advent of an era of business prosperity as heartily as Cobbett, the disinherited yeoman, bewailed the rural past. Trade united the nation and, as Trevelyan so aptly remarks, the Bible had now a rival in the Ledger. In the leisurely southern districts, a long period of peace, unbroken since the Civil War, multiplied the comforts of life. Everywhere that perfectly beautiful equilibrium between man and nature which marked the eighteenth century landscape was in process of being established. The lords of the Whig Junto, and their followers and foes at Westminster and St.

James's, prided themselves on being country gentlemen, whether self-made or to the manner born, each with his rural seat to which the traditional careworn statesman was ever anxious, at least in theory, to return.

At midcentury, English society had a mental outlook of its own, self-poised, self-judged and self-approved, freed from the disturbing passions of the past and not yet troubled with anxieties about a very different future that was soon to be brought upon the scene by the industrial and French revolutions.

It was an age of aristocracy and liberty; of the rule of law and the absence of reform; of individual initiative and institutional decay; of Latitudinarianism above and Wesleyanism below; of the growth of humanitarian and philanthropic feeling and endeavor; of creative vigor in all the trades and arts that serve and adorn the life of man.

Near the end of the century, Charles Fox set the fashion of dressing carelessly. In the keen, full and zestful enjoyment of life, Fox represented the society in which he was so long the leading figure. Oratory at its highest, politics at its keenest, long days of tramping after partridges, village cricket, endless talk of high quality, and a passion for Greek, Latin, Italian and English poetry and history—all these, and also the madness of a gambler, Fox had enjoyed and had

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shared with innumerable friends who loved him. Nor had he been less happy during the long wet days at Holkham which he spent sitting under a hedge, regardless of the rain, making friends with a ploughman who explained to him the mystery of the culture of turnips.

Perhaps no set of men and women since the world began enjoyed so many different sides of life with so much relish and enthusiasm as the English upper class at this period. Unlike their French contemporaries, they were so well-liked that their countrymen felt not the slightest wish to guillotine them. In a little while the evangelical influence would lay a restraining hand on the upper class, fitting them for the ordeal of the nineteenth century when their free-and-easy conduct would be straitened and their long-standing privileges at last challenged.

In the eighteenth century, cricket enlarged both its geographic and its social boundaries. It spread fast through the land, and noblemen made butchers and cobblers their companions in the game. Trevelyan tells us that in those days, before it became scientific, cricket was the best game in the world to watch. Squire, farmer, blacksmith and laborer, with their women and children, came to see the

fun and were at ease together and happy all the summer afternoon. If the French barons had been capable of playing cricket with their peasants at least a few afternoons a month, their lovely chateaux would never have been burnt.

The illustrations, selected by Ruth C. Wright, are uniformly excellent.

The second volume is a collection of twelve somber and nostalgic essays on literary figures and places—Milton and Oxford, Swift and Letcombe, the Brontës and the Haworth parsonage, Thomas Hardy and Max Gate, John Buchan and Elsfield, D. H. Lawrence and Eastwood.

It is an exploration of the historical, literary and artistic riches of the English countryside, a pilgrimage into England's great past, a fervent and sensitive effort to see the people through the places where they lived or which their lives touched, and the places through the people and their eyes.

Professor Rowse believes that the great days of England are perhaps over. It consoles him to pursue and evoke the past, recent as well as remote, to weave together in his mind some design from the fragments that remain, in places that hold echoes for all of us still.

His visit to D. H. Lawrence's East-

wood particularly depressed him. Lawrence meant a great deal to him, was entwined in the fibers of his mind and heart. Lawrence would not have approved of Rowse's progressive withdrawal from life in order to cultivate historical research. But Rowse discovered that a life dedicated to scholarship was but another road leading to the same disillusion and despair.

D. H. Lawrence resented Eastwood. Rowse found it raw and rude, rough-edged, hideous. Everything was recent, ugly, Philistine. There was nothing in Eastwood of the grace of life—no taste, no culture, no relenting, nothing whatever to feed the mind or nourish the spirit. Eastwood, so far as Rowse was concerned, resembled a china-clay village in Cornwall.

Rowse concluded that we have reached the end of a civilization. A few years ago, in the heroic days of 1940-45, he used to put up a resistance and argue that there was a future. At Eastwood he became convinced that he was only studying the decay of a civilization; he was only pursuing a vanishing culture; he was only cherishing the debris.

But this pessimism, as shown in the Lawrence chapter, seems to have been but a passing mood. On a brief visit to Nottingham, some hope for the future seems to have been rekindled in him. The past and the future, he thinks, are not enemies but mutually complementary. We hasten at once to applaud his observation that the proper, and the simple, way to behave about our heritage from the past is to cherish and preserve all that is best in it, and in our time to add to it all the best that we are capable of. It is easy to see that, in this passage, Professor Rowse is feeling much better. We will conclude on a cheery note: nothing short of the best is ever good enough.

JOHN J. O'CONNOR

### Absorbing and unfamiliar

#### THE SUN IN MY HANDS

By Dymphna Cusack. Morrow. 309p. \$3.50

Miss Cusack was co-author of a previous novel, *Come In, Spinner!*, a somewhat merciless picture of the behind-scenes life of the new-rich who frequented Sydney's and Melbourne's luxury hotels—and of the working folk who served them and aped them—during the war years. The novel was criticized by some readers for its picture of a society that is neo-pagan, that is to say, of less than reputable Christian moral principles. Yet the novelist can justly claim the right to portray

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society as it is, so long as the portrayal itself is not tantamount to approbation of the aberrations it presents, and so long as the manner of presentation itself does not offend good taste by morbid attention to obscene detail or the use of offensive language. Without going into further expansion of the function of the novelist, it seemed somehow appropriate to preface an appraisal of Miss Cusack's new novel with those few observations.

An illicit relationship between a young woman, Jan Blakeley, and a young Australian soldier, Bart Templeton, forms the basis of *The Sun in My Hands*, (published in England as *Say No to Death*). But that is the beginning only. Jan's WAAF sister, Doreen, was afraid that Jan's love for Bart was too one-sided; Bart, she told her, was no man to settle down and marry. Until Jan discovered that she was tubercular, Bart was indeed not too sure that he wanted to tie himself even to so lovely a girl as Jan. But the realization that he might lose Jan proved to him that he loved her enough to forget himself. He paid for Jan's hospitalization out of his mustering-out pay, as long as it lasted, sparing nothing. He visited her faithfully every week, in spite of the long train-ride, on his day off. And he insisted on marrying her, even though her re-

covery was still very much in doubt.

This hasty summary of the plot of the novel does little justice to the sympathy and compassion that pervade the writing, nor to the skill with which life in a sanitarium is described, and which seems to me equal to similar scenes in Thomas Mann's *The Magic Mountain* while yet sparing the reader the multiple detail of Mann's novel. The pitiful ebb and flow of hope for recovery that marks the patients' days and nights is expertly suggested, as is the need of the ill for more than merely medicines: the need to feel wanted and loved.

If there be any lesson to be learned from this novel, it is the lesson of charity. Bart's selfless love of Jan redeems him from aimlessness, even though his infatuation with another woman, wealthy and predatory, is a contributing cause to Jan's failure to recover when her recovery seems but a short way off. Neither Jan nor Bart, and few of the other people in this tale, are represented as having any solid religious faith—only too true a portrayal of the lost millions who live, and die, in the midst of a civilization that calls itself Christian and is Christian in hardly anything but name. Adult readers will find this an absorbing story with an unfamiliar background.

R. F. GRADY

## BISHOP SHEIL AND THE CYO

By Roger L. Treat. Messner. 211p. \$3

One of the chapters in this stimulating book is entitled "A Dream Takes Shape." It could stand for the book-title. The wonderful part of *Bishop Sheil and the CYO* is that the dream is growing and deepening, gradually forcing an imprint on the hard crust of American materialism. The CYO is a reality whose force and effect will be felt by our great-grandchildren.

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The style of the book is breezy, and somewhat hero-worshiping, but I have no doubt that anyone close enough to the Bishop and his projects would almost automatically fall under the influence of this magnetic personality. Any man who, in these times, and during the depression, can

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help prevent delinquency, educate thousands of youngsters, operate a social work agency, fight intolerance, build a college, take care of the Nisei and bewildered Puerto Ricans in a practical, helpful manner is indeed worthy of this tribute. He is the personification of sound community organization and a terror to the middle-class social worker who too often has tried to "adjust" people to slums. I doubt that the Bishop would be made dean of any of our present graduate schools of Social Work.

CYO, as it radiates from Chicago, loses some of its vitality. The great driving power behind it is, of course, limited. People mistake local CYO activity for the original, overlooking the fact that activity in itself cures very little. This book should help to dispel mistaken notions of this grand organization and the man who began it, nurtured it and supports it today. CYO is not all activity. Depending on the local director there can be considerable prayer, spiritual development even in the most unlikely personalities, if the latter are recognized as boys and girls of profound human dignity under the superficialities occasioned by environment.

Bishop Sheil and the CYO is must reading for anyone who is in contact with youngsters.

ALBERT J. McALOON

### MARRIAGE, MORALS AND MEDICAL ETHICS

By Frederick L. Good, M.D., LL.D. and Reverend Otis F. Kelly, M.D. Kenedy. 202p. \$3.50

Two Harvard Medical School graduates, one a priest and a psychiatrist, the other an eminent obstetrician, have co-written this useful treatise on medico-moral problems, especially those connected with marriage, sex and pregnancy.

An outstanding confirmation of the fact that good medicine cannot oppose good morals and vice versa, the book is notable for its combination of recent, authoritative medical opinion with sound and up-to-date moral theology. This makes it attractive and informative to both doctors and priests, as well as to nurses, social workers and others. Frankly Catholic throughout, it avoids the queasiness of some who fear attack from the Paul Blanshards, yet the moral opinions represent advanced thinking and liberal use of the principle of double effect.

Psychiatry, rhythm and contraceptives, artificial insemination, ecclesiastical matrimonial court procedures,

complications of pregnancy, and obstetrical problems are well handled. The senior author's long experience as a Harvard medical professor and head of the maternity service at Boston City Hospital gives weight to his dismissal of therapeutic abortion, backed by his statistics which are a welcome addition to those of Cosgrove (and others not mentioned). The use of the terms abortion and miscarriage is good.

The book should have an index and bibliography, even though it is not a textbook. In the discussion of the Eucharistic fast, some mention should be made of the recent concessions regarding liquids and medicine now widely used in Catholic hospitals. On page 189 it is stated that any help by the male to give his wife her pleasure must not be after his own; "must" might be construed erroneously as referring to moral obligation, whereas the authors are only speaking of maximum effectiveness. Many obstetricians and psychiatrists would disagree with the seeming disregard of all psychological factors in *hyperemesis gravidarum*, without arguing that abortion is indicated. In a few places the book tends to medical opinionizing rather than incisive ethical reasoning, e.g., on *placenta praevia* and *abrupta*, endometriosis,

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and chorio-epithelioma. In the last-mentioned, perhaps a clearer statement of the ethical principles which the doctor must himself apply would be more practical than insistence on consulting a clergyman.

These notations are in no way intended to detract from an expression of gratitude to the authors from all Catholic doctors and priests, and a hearty recommendation of an excellent book.

JAMES E. ROYCE, S.J.

#### THE PLUNDERERS

By Georges Blond. Macmillan. 243p. \$3.50

For the first hundred pages this reviewer plodded dutifully through this novel of men, the sea and their eternal and uneven conflict. For the next hundred and forty the going was easier, and in the last pages it was impossible to leave the story. The slow start is due to the ambivalent narrative mechanism: the mainstream of the story is continually interrupted by what at first seems to be endless and pointless natural history. The reason for this is finally justified, and in retrospect it appears a necessary

and logical device, but it does impede the reader's initial progress.

Georges Blond, a young French novelist whose earlier books have not been published here, has written an historical novel about an eighteenth-century expedition sent out by Catherine the Great into the uncharted waters of the Bering Sea. Navigating carefully through the conflicting elements of his history—money-hungry merchants, drunken provincial administrators, an idealistic and humane captain, bloodthirsty sailors, and fragile sailing ships on an immutable sea—he tells at the same time a parallel story: the life-and-death saga of the fur-bearing seals whose skins were the expedition's lure. Men and ships moved ponderously toward legendary Goddess Island. Seals swam, in their swift yearly migration, to the same place. Their meeting was bloody and terrible. And Nature's revenge had no witness but the sea.

The sea is the only real victor in the expedition. It claims the plunderers and the plundered in its mindless depths. But the book's moral is more than this natural one. The novelist is saying that in the end man's cruelty and lack of humanity to God's creatures, even if it is glorified in the name

of adventure and geography, ends only in self-destruction. The hero is guilty of excessive cruelty because of his ambition. He sought self-glorification and so was forced to take upon himself the sin of his crew's bestiality to their captive Eskimo women, and to the helpless seals. The private peril of his soul is not as great for his own sins as it is in his guilt by tacit assent. In the very act of trying to atone to the maddened Eskimos for the cruelty they have suffered, he loses his life, and the merciless sea washes over his human ambition.

The translation by Frances Frenaye, reads smoothly and gracefully. The imaginative re-creation of the seals' life is perhaps the novel's high point. As a straight adventure yarn it is somewhat short on incident and pace. As a moral, almost mystical tale it moves inexorably to its point.

DORIS GRUMBACH

#### From the Editor's shelf

THE MODERN NOVEL IN AMERICA by Frederick J. Hoffman (Regnery. \$3). Here is a review of the American novel of the last fifty years, a convenient check-list of the important writers, of the commonly known

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schools and fads and philosophies of the literary art. All the well-known names of letters from Henry James to Robert Penn Warren are mentioned, pigeon-holed and commented upon. Edward J. Cronin says: "But almost none of the pigeon-holing is surprising . . . and almost none of the comments is fresh or invigorating or even shockingly wrong."

MAN OF THE FAMILY, by Ralph Moody (Norton, \$3). By the author of *Little Britches*, this is a continuation of the homespun adventures of Ralph, his mother and his five brothers and sisters, after the death of their father. With a mixture of ingenuity and sacrifice he sets about earning the family's living. Reviewing it, *Fortunata Caliri* recommends the book for a couple of hours of thoroughly wholesome entertainment.

NICHOLAS S. TIMASHEFF, professor of Political Philosophy and the Social Sciences at Fordham University, has had twelve books and numerous articles published in Russian, German, Italian, French and English.

GEORGE WASKOVICH has attended the London School of Slavonic History, Charles University, Prague, and Harvard University as specialist in Slavonic affairs.

JOHN J. O'CONNOR is Professor of History at Georgetown University.

REV. RICHARD F. GRADY, S.J., is dean of the extension school at the University of Scranton.

DORIS GRUMBACH is a former researcher on *Time* magazine, and assistant editor on *Architectural Forum*.

ALBERT L. MCALOON has done a year's work with DP's in Germany.

# THE WORD

"Lord, that I may see" (Luke 18:42, gospel for Quinquagesima Sunday).

The sabbath morning service was just over. As I entered the ancient synagogue near the Wailing Wall in Jerusalem, little groups of men and boys were still lingering within. Over the main entrance on the rear wall a large mural caught my attention. It depicted exiled Jews seated along the tree-lined banks of a Babylonian river. Tears streamed from their eyes as they gazed

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at their muted harps hanging on the branches of the trees.

Three of the men in the synagogue came up and stood beside me. One of them pointed to the Hebrew inscription surmounting the painting. "Can you read it?" he asked. Not satisfied with my Yes, he asked me to read it aloud. "Al naharoth Babel—by the rivers of Babylon," I read. "Sham yashavnu gam bachinu—there we sat and we wept—b'zachrenu eth-Tsion—when we remembered Zion."

By this time several others had joined the group. When I told them in Hebrew that I had just come from the land of their forefathers' exile and had stood in the ruins of Babylon, one of the men asserted: "Thou art a Jew!" I finally convinced them that my forebears had come from Ireland.

They brought me to the pulpit in the middle of the synagogue and called a young boy over to read from the 137th Psalm, from which the inscription on the mural had been taken. In sonorous Hebrew the little fellow chanted the undying love of Israel for Jerusalem and a plea for the destruction of Babylon, the oppressor.

O Lord, that they might see! They know why Babylon was destroyed, for God told them. God also told them at the time of the captivity about the abomination of desolation in the temple and the sufferings of the Messias and His glorious triumph. But they would not see nor understand the prophets.

Perhaps the mention of the destruction of Babylon suggested the thought of their own temple's destruction. As the boy closed the book one of the men asked if I had seen the Wailing Wall. When I said No, they said: "Come with us." So a delegation from the synagogue escorted me through the narrow alleys, past the Arab police posts, past the British sentries as they gazed in surprise at the priest in soutane surrounded by a bodyguard of long-coated, bearded Jews.

When we came to the Wall, I stood aside respectfully while they mourned for the departed glory of the temple that was destroyed and the sacrifice that was passed. "O Jerusalem, if thou hadst but known the things that are for thy peace."

St. Luke in today's gospel tells of Our Lord's warning that He was about to go up to Jerusalem and fulfill the prophecies that had to do with His passion and death and resurrection. The disciples "understood none of these things." Then it was that a blind man came and asked for the gift of sight.

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front stays where it is." It is followed by the "Overture on the Vistula" played to the tune of "Stalin organs." Then came the "Storm over Prussia" followed by the desperate "Flight over the Sea" (the Baltic). The beginning of the end began "Between the Rivers" (the Oder and the Vistula), where once before the Poles failed to hold the Germans, as now the Germans were failing to hold Marshal Konev in their "Last Stand on the Oder." Two chapters constitute a kind of epilog, namely, "The Battle of Berlin" and the "Revolt in Prague." In the first of these, in addition to the military aspects of the problem. Mr. Thorwald concerns himself with describing the last hours of Hitler and his friends in the celebrated bunker. The account here falters and in no way approaches the thorough documentation provided by H. R. Trevor-Roper in his *Last Days of Adolf Hitler*.

It is not unfair to point out that the purely military account in this English version is episodic. Large-scale operations detailed without maps are virtually meaningless, except in so far as they reveal the ever-mounting toll of murder, starvation, robbery, rape and

every other kind of malevolent indignity inflicted by Soviet soldiers on hapless civilians. Mr. Thorwald provides us with a graphic description of men under strain, vividly terrifying situations, moral grandeur and base depravity. It is not a systematic history, but a moving human document bearing its own lesson.

Scattered throughout his book are apposite phrases in judgment of some of his main actors. Thus for Heinz Guderian he has manifest respect; for Himmler, scorn; for Bormann, enemy of Goering, and a little man in a post of importance, contempt; for Jodl, suffering tinged with contempt. Dr. Werner Naumann, Secretary of National Enlightenment, was a typical Nazi windbag, no matter how desperate the situation. On the other hand Keitel's fanaticism and lack of balanced judgment were surely exceeded by Hitler's, whose die-to-the-last-man policy in the east was responsible for much of the misery described.

It is, in short, not a book to be read by those who do not want to be disturbed. It is a book to be read by those who can feel pity and seek understanding. **GEORGE WASKOVICH**

## The blessings of peace

### ILLUSTRATED ENGLISH SOCIAL HISTORY: VOL III

By G. M. Trevelyan. Longmans. 209p.  
\$4.50

### THE ENGLISH PAST

By A. L. Rowse. Macmillan. 245p.  
\$3.75

The third volume of Dr. Trevelyan's enjoyable survey of modern English social history covers the eighteenth century, beginning with that long era of content, Queen Anne's reign, and ending with the first changes and tremors that heralded the industrial and agricultural revolutions.

Defoe was the typical man of his day. He hailed the advent of an era of business prosperity as heartily as Cobbett, the disinherited yeoman, bewailed the rural past. Trade united the nation and, as Trevelyan so aptly remarks, the Bible had now a rival in the Ledger. In the leisurely southern districts, a long period of peace, unbroken since the Civil War, multiplied the comforts of life. Everywhere that perfectly beautiful equilibrium between man and nature which marked the eighteenth century landscape was in process of being established. The lords of the Whig Junto, and their followers and foes at Westminster and St.

James's, prided themselves on being country gentlemen, whether self-made or to the manner born, each with his rural seat to which the traditional careworn statesman was ever anxious, at least in theory, to return.

At midcentury, English society had a mental outlook of its own, self-poised, self-judged and self-approved, freed from the disturbing passions of the past and not yet troubled with anxieties about a very different future that was soon to be brought upon the scene by the industrial and French revolutions.

It was an age of aristocracy and liberty; of the rule of law and the absence of reform; of individual initiative and institutional decay; of Latitudinarianism above and Wesleyanism below; of the growth of humanitarian and philanthropic feeling and endeavor; of creative vigor in all the trades and arts that serve and adorn the life of man.

Near the end of the century, Charles Fox set the fashion of dressing carelessly. In the keen, full and zestful enjoyment of life, Fox represented the society in which he was so long the leading figure. Oratory at its highest, politics at its keenest, long days of tramping after partridges, village cricket, endless talk of high quality, and a passion for Greek, Latin, Italian and English poetry and history—all these, and also the madness of a gambler, Fox had enjoyed and had



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shared with innumerable friends who loved him. Nor had he been less happy during the long wet days at Holkham which he spent sitting under a hedge, regardless of the rain, making friends with a ploughman who explained to him the mystery of the culture of turnips.

Perhaps no set of men and women since the world began enjoyed so many different sides of life with so much relish and enthusiasm as the English upper class at this period. Unlike their French contemporaries, they were so well-liked that their countrymen felt not the slightest wish to guillotine them. In a little while the evangelical influence would lay a restraining hand on the upper class, fitting them for the ordeal of the nineteenth century when their free-and-easy conduct would be straitened and their long-standing privileges at last challenged.

In the eighteenth century, cricket enlarged both its geographic and its social boundaries. It spread fast through the land, and noblemen made butchers and cobblers their companions in the game. Trevelyan tells us that in those days, before it became scientific, cricket was the best game in the world to watch. Squire, farmer, blacksmith and laborer, with their women and children, came to see the

fun and were at ease together and happy all the summer afternoon. If the French barons had been capable of playing cricket with their peasants at least a few afternoons a month, their lovely chateaux would never have been burnt.

The illustrations, selected by Ruth C. Wright, are uniformly excellent.

The second volume is a collection of twelve somber and nostalgic essays on literary figures and places—Milton and Oxford, Swift and Letcombe, the Brontës and the Haworth parsonage, Thomas Hardy and Max Gate, John Buchan and Elsfield, D. H. Lawrence and Eastwood.

It is an exploration of the historical, literary and artistic riches of the English countryside, a pilgrimage into England's great past, a fervent and sensitive effort to see the people through the places where they lived or which their lives touched, and the places through the people and their eyes.

Professor Rowse believes that the great days of England are perhaps over. It consoles him to pursue and evoke the past, recent as well as remote, to weave together in his mind some design from the fragments that remain, in places that hold echoes for all of us still.

His visit to D. H. Lawrence's East-

wood particularly depressed him. Lawrence meant a great deal to him, was entwined in the fibers of his mind and heart. Lawrence would not have approved of Rowse's progressive withdrawal from life in order to cultivate historical research. But Rowse discovered that a life dedicated to scholarship was but another road leading to the same disillusion and despair.

D. H. Lawrence resented Eastwood. Rowse found it raw and rude, rough-edged, hideous. Everything was recent, ugly, Philistine. There was nothing in Eastwood of the grace of life—no taste, no culture, no relenting, nothing whatever to feed the mind or nourish the spirit. Eastwood, so far as Rowse was concerned, resembled a china-clay village in Cornwall.

Rowse concluded that we have reached the end of a civilization. A few years ago, in the heroic days of 1940-45, he used to put up a resistance and argue that there was a future. At Eastwood he became convinced that he was only studying the decay of a civilization; he was only pursuing a vanishing culture; he was only cherishing the debris.

But this pessimism, as shown in the Lawrence chapter, seems to have been but a passing mood. On a brief visit to Nottingham, some hope for the future seems to have been rekindled in him. The past and the future, he thinks, are not enemies but mutually complementary. We hasten at once to applaud his observation that the proper, and the simple, way to behave about our heritage from the past is to cherish and preserve all that is best in it, and in our time to add to it all the best that we are capable of. It is easy to see that, in this passage, Professor Rowse is feeling much better. We will conclude on a cheery note: nothing short of the best is ever good enough.

JOHN J. O'CONNOR

### *Absorbing and unfamiliar*

**THE SPIN IN MY HANDS**

By Dymphna Cusack. Morrow. 309p. \$3.50

Miss Cusack was co-author of a previous novel, *Come In, Spinner!*, a somewhat merciless picture of the behind-scenes life of the new-rich who frequented Sydney's and Melbourne's luxury hotels—and of the working folk who served them and aped them—during the war years. The novel was criticized by some readers for its picture of a society that is neo-pagan, that is to say, of less than reputable Christian moral principles. Yet the novelist can justly claim the right to portray

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society as it is, so long as the portrayal itself is not tantamount to approbation of the aberrations it presents, and so long as the manner of presentation itself does not offend good taste by morbid attention to obscene detail or the use of offensive language. Without going into further expansion of the function of the novelist, it seemed somehow appropriate to preface an appraisal of Miss Cusack's new novel with those few observations.

An illicit relationship between a young woman, Jan Blakeley, and a young Australian soldier, Bart Templeton, forms the basis of *The Sun in My Hands*, (published in England as *Say No to Death*). But that is the beginning only. Jan's WAAF sister, Doreen, was afraid that Jan's love for Bart was too one-sided; Bart, she told her, was no man to settle down and marry. Until Jan discovered that she was tubercular, Bart was indeed not too sure that he wanted to tie himself even to so lovely a girl as Jan. But the realization that he might lose Jan proved to him that he loved her enough to forget himself. He paid for Jan's hospitalization out of his mustering-out pay, as long as it lasted, sparing nothing. He visited her faithfully every week, in spite of the long train-ride, on his day off. And he insisted on marrying her, even though her re-

covery was still very much in doubt.

This hasty summary of the plot of the novel does little justice to the sympathy and compassion that pervade the writing, nor to the skill with which life in a sanitarium is described, and which seems to me equal to similar scenes in Thomas Mann's *The Magic Mountain* while yet sparing the reader the multiple detail of Mann's novel. The pitiful ebb and flow of hope for recovery that marks the patients' days and nights is expertly suggested, as is the need of the ill for more than merely medicines: the need to feel wanted and loved.

If there be any lesson to be learned from this novel, it is the lesson of charity. Bart's selfless love of Jan redeems him from aimlessness, even though his infatuation with another woman, wealthy and predatory, is a contributing cause to Jan's failure to recover when her recovery seems but a short way off. Neither Jan nor Bart, and few of the other people in this tale, are represented as having any solid religious faith—only too true a portrayal of the lost millions who live, and die, in the midst of a civilization that calls itself Christian and is Christian in hardly anything but name. Adult readers will find this an absorbing story with an unfamiliar background.

R. F. GRADY

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The style of the book is breezy, and somewhat hero-worshipping, but I have no doubt that anyone close enough to the Bishop and his projects would almost automatically fall under the influence of this magnetic personality. Any man who, in these times, and during the depression, can

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help prevent delinquency, educate thousands of youngsters, operate a social work agency, fight intolerance, build a college, take care of the Nisei and bewildered Puerto Ricans in a practical, helpful manner is indeed worthy of this tribute. He is the personification of sound community organization and a terror to the middle-class social worker who too often has tried to "adjust" people to slums. I doubt that the Bishop would be made dean of any of our present graduate schools of Social Work.

CYO, as it radiates from Chicago, loses some of its vitality. The great driving power behind it is, of course, limited. People mistake local CYO activity for the original, overlooking the fact that activity in itself cures very little. This book should help to dispel mistaken notions of this grand organization and the man who began it, nurtured it and supports it today. CYO is not all activity. Depending on the local director there can be considerable prayer, spiritual development even in the most unlikely personalities, if the latter are recognized as boys and girls of profound human dignity under the superficialities occasioned by environment.

*Bishop Sheil and the CYO* is must reading for anyone who is in contact with youngsters.

ALBERT J. McALOON

### MARRIAGE, MORALS AND MEDICAL ETHICS

By Frederick L. Good, M.D., LL.D. and Reverend Otis F. Kelly, M.D. Kenedy. 202p. **\$3.50**

Two Harvard Medical School graduates, one a priest and a psychiatrist, the other an eminent obstetrician, have co-written this useful treatise on medico-moral problems, especially those connected with marriage, sex and pregnancy.

An outstanding confirmation of the fact that good medicine cannot oppose good morals and vice versa, the book is notable for its combination of recent, authoritative medical opinion with sound and up-to-date moral theology. This makes it attractive and informative to both doctors and priests, as well as to nurses, social workers and others. Frankly Catholic throughout, it avoids the queasiness of some who fear attack from the Paul Blanshards, yet the moral opinions represent advanced thinking and liberal use of the principle of double effect.

Psychiatry, rhythm and contraceptives, artificial insemination, ecclesiastical matrimonial court procedures,

complications of pregnancy, and obstetrical problems are well handled. The senior author's long experience as a Harvard medical professor and head of the maternity service at Boston City Hospital gives weight to his dismissal of therapeutic abortion, backed by his statistics which are a welcome addition to those of Cosgrove (and others not mentioned). The use of the terms abortion and miscarriage is good.

The book should have an index and bibliography, even though it is not a textbook. In the discussion of the Eucharistic fast, some mention should be made of the recent concessions regarding liquids and medicine now widely used in Catholic hospitals. On page 189 it is stated that any help by the male to give his wife her pleasure must not be after his own; "must" might be construed erroneously as referring to moral obligation, whereas the authors are only speaking of maximum effectiveness. Many obstetricians and psychiatrists would disagree with the seeming disregard of all psychological factors in *hypertension gravidarum*, without arguing that abortion is indicated. In a few places the book tends to medical opinionizing rather than incisive ethical reasoning, e.g., on *placenta praevia* and *abrupta*, endometriosis,

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and chorio-epithelioma. In the last-mentioned, perhaps a clearer statement of the ethical principles which the doctor must himself apply would be more practical than insistence on consulting a clergyman.

These notations are in no way intended to detract from an expression of gratitude to the authors from all Catholic doctors and priests, and a hearty recommendation of an excellent book.

JAMES E. ROYCE, S.J.

## THE PLUNDERERS

By Georges Blond. Macmillan. 243p. \$3.50

For the first hundred pages this reviewer plodded dutifully through this novel of men, the sea and their eternal and uneven conflict. For the next hundred and forty the going was easier, and in the last pages it was impossible to leave the story. The slow start is due to the ambivalent narrative mechanism: the mainstream of the story is continually interrupted by what at first seems to be endless and pointless natural history. The reason for this is finally justified, and in retrospect it appears a necessary

and logical device, but it does impede the reader's initial progress.

Georges Blond, a young French novelist whose earlier books have not been published here, has written an historical novel about an eighteenth-century expedition sent out by Catherine the Great into the uncharted waters of the Bering Sea. Navigating carefully through the conflicting elements of his history—money-hungry merchants, drunken provincial administrators, an idealistic and humane captain, bloodthirsty sailors, and fragile sailing ships on an immutable sea—he tells at the same time a parallel story: the life-and-death saga of the fur-bearing seals whose skins were the expedition's lure. Men and ships moved ponderously toward legendary Goddess Island. Seals swam, in their swift yearly migration, to the same place. Their meeting was bloody and terrible. And Nature's revenge had no witness but the sea.

The sea is the only real victor in the expedition. It claims the plunderers and the plundered in its mindless depths. But the book's moral is more than this natural one. The novelist is saying that in the end man's cruelty and lack of humanity to God's creatures, even if it is glorified in the name

of adventure and geography, ends only in self-destruction. The hero is guilty of excessive cruelty because of his ambition. He sought self-glorification and so was forced to take upon himself the sin of his crew's bestiality to their captive Eskimo women, and to the helpless seals. The private soul of his soul is not as great for his sins as it is in his guilt by tacit assent. In the very act of trying to atone for the maddened Eskimos for the cruelty they have suffered, he loses his life, and the merciless sea washes over his human ambition.

The translation by Frances Brenaye, reads smoothly and gracefully. The imaginative re-creation of the seals' life is perhaps the novel's high point. As a straight adventure yarn it is somewhat short on incident and pace. As a moral, almost mystical tale it moves inexorably to its point.

DORIS GRUMBACH

## From the Editor's shelf

THE MODERN NOVEL IN AMERICA by Frederick J. Hoffman (Regnery. \$3). Here is a review of the American novel of the last fifty years, a convenient check-list of the important writers, of the commonly known

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schools and fads and philosophies of the literary art. All the well-known names of letters from Henry James to Robert Penn Warren are mentioned, pigeon-holed and commented upon. *Edward J. Cronin* says: "But almost none of the pigeon-holing is surprising . . . and almost none of the comments is fresh or invigorating or even shockingly wrong."

**MAN OF THE FAMILY**, by Ralph Moody (Norton, \$3). By the author of *Little Britches*, this is a continuation of the homespun adventures of Ralph, his mother and his five brothers and sisters, after the death of their father. With a mixture of ingenuity and sacrifice he sets about earning the family's living. Reviewing it, *Fortunata Caliri* recommends the book for a couple of hours of thoroughly wholesome entertainment.

**NICHOLAS S. TIMASHEFF**, professor of Political Philosophy and the Social Sciences at Fordham University, has had twelve books and numerous articles published in Russian, German, Italian, French and English.

**GEORGE WASKOVICH** has attended the London School of Slavonic History, Charles University, Prague, and Harvard University as specialist in Slavonic affairs.

**JOHN J. O'CONNOR** is Professor of History at Georgetown University.

**REV. RICHARD F. GRADY, S.J.**, is dean of the extension school at the University of Scranton.

**DORIS GRUMBACH** is a former researcher on *Time* magazine, and assistant editor on *Architectural Forum*.

**ALBERT L. McALOON** has done a year's work with DP's in Germany.

## THE WORD

"Lord, that I may see" (Luke 18:42, gospel for Quinquagesima Sunday).

The sabbath morning service was just over. As I entered the ancient synagogue near the Wailing Wall in Jerusalem, little groups of men and boys were still lingering within. Over the main entrance on the rear wall a large mural caught my attention. It depicted exiled Jews seated along the tree-lined banks of a Babylonian river. Tears streamed from their eyes as they gazed



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at their muted harps hanging on the branches of the trees.

Three of the men in the synagogue came up and stood beside me. One of them pointed to the Hebrew inscription surmounting the painting. "Can you read it?" he asked. Not satisfied with my Yes, he asked me to read it aloud. "*Al naharoth Bavel*—by the rivers of Babylon," I read. "*Sham yashavnu gam bachinu*—there we sat and we wept—*b'zachrenu eth-Tsion*—when we remembered Zion."

By this time several others had joined the group. When I told them in Hebrew that I had just come from the land of their forefathers' exile and had stood in the ruins of Babylon, one of the men asserted: "Thou art a Jew!" I finally convinced them that my forebears had come from Ireland.

They brought me to the pulpit in the middle of the synagogue and called a young boy over to read from the 137th Psalm, from which the inscription on the mural had been taken. In sonorous Hebrew the little fellow chanted the undying love of Israel for Jerusalem and a plea for the destruction of Babylon, the oppressor.

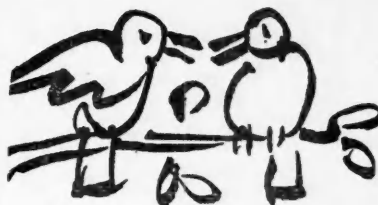
O Lord, that they might see! They know why Babylon was destroyed, for God told them. God also told them at the time of the captivity about the abomination of desolation in the temple and the sufferings of the Messiah and His glorious triumph. But they would not see nor understand the prophets.

Perhaps the mention of the destruction of Babylon suggested the thought of their own temple's destruction. As the boy closed the book one of the men asked if I had seen the Wailing Wall. When I said No, they said: "Come with us." So a delegation from the synagogue escorted me through the narrow alleys, past the Arab police posts, past the British sentries as they gazed in surprise at the priest in soutane surrounded by a bodyguard of long-coated, bearded Jews.

When we came to the Wall, I stood aside respectfully while they mourned for the departed glory of the temple that was destroyed and the sacrifice that was passed. "O Jerusalem, if thou hadst but known the things that are for thy peace."

St. Luke in today's gospel tells of Our Lord's warning that He was about to go up to Jerusalem and fulfill the prophecies that had to do with His passion and death and resurrection. The disciples "understood none of these things." Then it was that a blind man came and asked for the gift of sight.

"Lord that I may see!" Jesus gave him the gift of sight. He wanted to encourage us to check up on our spiritual vision. When we focus our sight



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on the Cross, is the vision blurred? Lord, that we may see with ever clearer light during the coming Lent the meaning of the Temple destroyed and rebuilt—of Thy glorious sacrifice and Thy promise of victory and peace.

JOHN J. SCANLON, S.J.

## THEATRE

**PROTESTANT DEFAULT.** In a lunch-hour chat with a friend whose office is down the corridor, the conversation veered to the almost complete secularization of American drama. Drama was not secular when it was born in ancient Greece and it was not secular when it was re-born in the Middle Ages under the tutelage of priests. Why has it become an amoral art on U. S. stages?

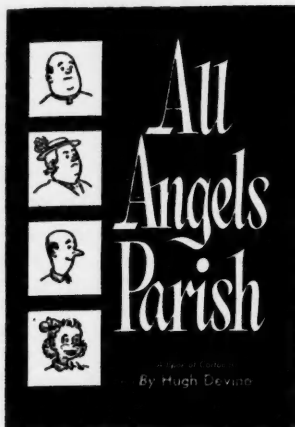
Both of us rejected the obvious answer that our stage reflects the society in which we live. That is part of the answer, of course; but not the whole answer. What our stage actually reflects is a montage of the ideas, ethics and credulity of a handful of materialists who probably stopped reading, and certainly stopped thinking, when Darwin, Hegel and Herbert Spencer went out of vogue.

Hardly anyone, except Catholics, who often assume the thankless role of moral police in a society in which the dominant culture is Protestant, ever protests against the materialist usurpers in an essentially salvationist art. Why, I asked my friend, are Protestants apparently indifferent to secularism in the theatre? He smiled.

Protestants, he observed, think the theatre is one of the major works of the Devil and they will not have anything to do with it. The remark, although apparently facetious, for all practical purposes may well be true. It is certainly difficult to discover any other reason why their influence on the stage is so negligible.

I am not thinking of the absence of a Protestant censorship of the morals of the theatre, or any similar negative action. The Protestant delinquency consists of the failure to make any appreciable creative contribution to the theatre arts. Reflecting on the last half dozen years, I do not recall a single character in American drama who seemed ever to have heard of such intellectuals as Dr. Reinold Niebuhr or Dr. Ralph Sockman, or been touched by the fervent evangelism of Billy Graham. One can hardly enter a theatre, on the other hand, without stumbling over Dr. Sigmund Freud.

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Although America is a composite of religions and races, the Protestant element formed the matrix in which other cultures have developed. It is still the controlling social force in the nation, as is evidenced whenever Protestants care to throw their weight around politically. But one would never suspect the vigor of Protestant ideas and ideals by contemplating American society as it is represented, or, rather, misrepresented in contemporary drama.

Americans, as portrayed in the theatre, are a nation of birdbrains whose principal interest in life is doctoring their neuroses and ulcers. Largely by Protestant default, the healthy-minded young Presbyterians who run filling stations, and the sane Methodist business men who sell insurance, who tell their troubles to their pastor instead of a psychiatrist, are left out of the picture.

THEOPHILUS LEWIS

## FILMS

THE AFRICAN QUEEN is an almost irresistibly likeable film for adults. To achieve this status it rises above and irradiates a plot which involves not only some very tall adventure fiction but also one of the stalest of all screen situations—the mutual abhorrence turning to mutual love of a man and woman who are almost caricatured opposites. The credit for the film's appeal belongs—not necessarily in order of merit—to the "filmed-on-location-in-darkest-Africa" veracity of the Technicolor production, to the wry, perceptive and intelligent script adapted from C. S. Forrester's novel by James Agee and John Huston (the latter also directed), and to the inspired playing of Katherine Hepburn and Humphrey Bogart. As background the story uses an exotic African offshoot of the first World War. Left alone when invading German troops destroy her mission and cause the death of her brother (Robert Morley), an overwhelmingly prim and spinsterish British missionary (Miss Hepburn) has no one to turn to except the unkempt and raffish captain of a river launch (Mr. Bogart). Together the two undertake the hazardous trip down-stream to Lake Victoria, past the guns of a German fort, through stretches of almost impassable rapids and beset on all sides by the perils of jungle and swamp. The love that develops between them in the course of this bizarre journey is not in the conventional love-hate pattern of the

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movies. Rather it is the gradual transfiguration of two unsatisfactory people, brought about by mutual respect and unselfishness and reported with an acute but benign insight into human nature. While the hero and heroine are awkward, even a little absurd and certainly as unglamorous as screen sweethearts ever were, their adventures and love story have a freshness and a rugged idealism that are very, very affecting and touched perhaps with greatness. (United Artists)

LADY POSSESSED is an independent production which is a real family affair. The screen credits read: screen play by James Mason and Pamela Kellino (Mrs. Mason) from the novel, *Del Palma*, by Pamela Kellino; starring James Mason, June Havoc and Pamela Kellino; co-directed by William Spier (Miss Havoc's husband) and Roy Kellino (who, as the ultimate in broad-mindedness or something, is Miss Kellino's ex-husband). As an extra-added attraction the corporation formed to make the film is called Portland Pictures after the Mason's small daughter who in turn—though this has nothing to do with the case—is named for Fred Allen's wife, Portland Hoffa. It would be pleasant to be able to report that this highly concentrated creative effort had produced a good picture. It has not. The story is a belligerently psychiatric study of a lady with an obsession. Though the film contrives a neat set of circumstances to account for the heroine's delusion, it cannot make her highly specialized mental condition either interesting or particularly plausible. As a result the picture's incidental virtue—some striking atmospheric effects and an amusing performance by Miss Kellino of a rattle-brained lady of means—are about all that recommend it for adults. (Republic)

JAPANESE WAR BRIDE. Aside from the most completely self-explanatory title of the year, this film boasts touching performances by Shirley Yamaguchi as the bride and by Don Taylor as the G. I. who brings her home to the Salinas, California farm of his understandably disquieted family. For adults the picture's difficulty is one common to films constructed around a problem situation of this kind. The heroine is made to seem a colorless, disembodied symbol of virtue who is the passive recipient of life's action rather than a participant. Also the story manufactures its conflict out of extraneous melodrama—the psychopathic behavior of a sister-in-law—rather than by facing the inherent problem squarely.

(20th Century-Fox)  
 MOIRA WALSH



## PARADE

A SEEMINGLY ENDLESS PRO-  
cession of socially maladjusted people  
stomped through the news. . . . The  
spectacle constituted a sort of unof-  
ficial "Socially Maladjusted Week."  
. . . Most of the more prominent forms  
of maladjustment were on view. . . .  
Covetousness could be seen expressing  
itself. . . . In Lynn, Mass., an uniden-  
tified character stole the chimney from  
a citizen's roof. . . . The escapist type  
was represented. . . . In Bell, Calif., a  
housewife, after looking at her untidy  
house, decided it would be easier to  
set fire to the place than to clean it.  
She landed in a jail cell charged with  
arson. . . . Observed also was the fas-  
tidious personality. . . . In New York,  
a sixty-year-old convict, upon being  
released from Rikers Island jail, com-  
plained: "They treat you like a pri-  
soner at Rikers." He then hurled rocks  
at a post-office window, explaining to  
arresting officers: "I want to go to a  
Federal penitentiary. They give you  
nice food, nice clothing, nice treat-  
ment." . . . The class which becomes

jittery in the face of new and strange  
experiences was on hand. . . . In  
Springfield, Mo., an expectant father  
fell out of a second-floor hospital win-  
dow when informed that his wife had  
given birth to a baby girl. Hospital  
attendants said mother and child were  
doing well; father not so well, but not  
too badly either, considering his  
tumble.

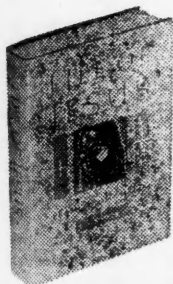
Maladjusted teenagers created scenes.  
. . . . In Detroit, an eighteen-year-old  
girl told a judge: "Go jump in the lake.  
You make me sick." His Honor told the  
girl: "Thirty days for contempt of  
court." . . . Tiny maladjusted tots  
marched in the week's procession. . . .  
In San Antonio, Tex., a five-year-old  
boy, watching television, saw a des-  
perado creep up on his favorite west-  
ern star. The boy snatched his father's  
.22 rifle, and opened fire just in time.  
The villain bit the TV dust. . . . Dis-  
cerned were the individuals who trans-  
fer the blame to dumb beasts. . . . In  
Detroit, a junkman, arrested for going  
through a red light, won a suspended  
sentence when he informed the judge  
his horse was colorblind. . . . Malad-  
justed spouses landed in court. . . . In  
Los Angeles, Calif., a young wife tes-  
tified that she was sick and tired of  
being used as a sparring partner by

her boxer husband. . . . The sour notes  
in the social chorus arose from widely  
scattered areas. . . . In Halifax, Eng.,  
the board of magistrates ordered the  
police force to take speech lessons, ex-  
plaining that the policemen talked so  
fast when giving evidence that they  
could be understood only with the  
greatest difficulty.

Not infrequently, social misfits are also  
spiritual misfits. . . . A spiritual misfit  
is one who drifts through life under  
spiritual amnesia. . . . He is foggy  
about who he is and about what he  
was put on this earth to do. . . . He  
forgets he is a creature utterly depen-  
dent upon his Creator. . . . He forgets  
that he is put on this earth to do God's  
will, and that if he does this he will  
spend eternity in heaven. . . . He for-  
gets that if he refuses to do God's will  
he is making an awesome decision: he  
is selecting hell as his eternal home.  
. . . . Spiritually maladjusted people,  
like maniacs, are a danger to them-  
selves and to society. . . . They are, in-  
deed, deadly poison for society. . . . No  
nation can stand too big a dose of  
them. . . . One reason our twentieth-  
century world is groaning with mul-  
tiple miseries is this: the number of  
spiritually maladjusted people has  
grown too large. JOHN A. TOOMEY

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with comments of Reverend Francis Beauchesne Thornton, Selector



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## CORRESPONDENCE

### "Separation" and hospital service

EDITOR: It was good to see Rev. Robert F. Drinan's analysis of the Hill-Burton Church-State formula in the Hospital Construction Act. (AM. 2/9).

This article is evidence that the state, in dealing with public health, understands that it should not monopolize public welfare benefits.

Could not the state consider a subsidy to private schools with religious instruction as a legally acceptable community project—as a matter of welfare, like hospital subsidies or flood control, to prevent national disaster?

It seems the state is blowing hot and cold in seeking, on the one hand, to preserve the welfare of the nation and, on the other, in denying millions of parents the right of establishing schools with religious instruction. The maintenance of such schools entails sacrifices which often make the "right" to establish them only theoretical.

Some community might use the right of petition to seek funds to establish a school with religious instruction as a community welfare project. This may be a back-door method of establishing a right, but lesser projects have been sanctioned with less certainty of welfare to the nation than religious training in a private school.

FRANK P. FITZSIMONS

Brooklyn, N. Y.

### Catholic attitudes on unions

EDITOR: This is a belated letter concerning the article discussing the election lost by the UAW at the Burrough's plant in Detroit (AM. 12/15/51).

It was my good fortune a few years back to be the president of a local in one of the public utilities, wherein were employed a goodly number of Catholics. In attempting to sign non-members, I often approached Catholics from the angle that they had a duty to join the union representing them. I found that this tactic had primarily negative results, if any at all.

From my experiences in trying to organize within this group of white-collar workers, both male and female, and from conversations with others in various groups, a few generalizations can be made:

1. The average Catholic high-school graduate is not too well grounded in the practical aspects of the Church's teachings on social subjects.

2. College training doesn't seem to help much.

3. The youngsters are much influenced by parents: unless Dad or Mom believes a union to be a good thing, the kids tend to become "free-riders," the dues money being more important than any moral obligation.

4. Many a married man is held back from becoming an active member due to a lack of sympathy from his wife.

Perhaps these observations are not statistically sound. Nevertheless I think they indicate that:

1. Where the students are taught the principles of the Church's social program, the teaching is so abstract that, faced with a concrete problem, no application is made of the principles.

2. Too many Catholics are not being acquainted with social teachings. Even when offered by the schools, the parents are not reached.

3. A proper query is: why don't parish priests talk more about the social encyclicals? I have been at workshops where methods were discussed and procedures explained, but all this does not help the Catholic who receives the Church's teachings only at Sunday Mass.

ROBERT J. CONLEY

Willow Run, Michigan

### Freedom vs. security

EDITOR: There's nothing like the clash of conflicting opinions to enliven a correspondence page, especially when the subject happens to be the very delicate one of reconciling individual freedom and national security.

If another reader may comment, it is probably no exaggeration to say that the very rights and freedoms for which Rev. George G. Higgins fears (AM. 2/9) will hardly survive at all, if we do not adopt a loyalty-security program that will give at least an even break to the national security itself.

Up to the quite recent adoption of the "reasonable doubt" standard, the Government has not enjoyed that even break. Under the previous "showing of disloyalty" standard, the accused got practically all the breaks, as is amply proved by the Service, Remington and Coplon cases.

Rev. William A. Nolan, in his review (1/26) of Francis Biddle's *Fear of Freedom*, did Mr. Biddle no injustice in saying: "One is saddened by the realization that there probably are people exactly like Biddle who even now hold high position in our Government." Father Nolan merely shows himself wide-awake and realistic.

(MRS.) KATHERINE H. JOSLIN  
Troy, N. Y.